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INTRODUCING DR. BLACKFORD

DR. KATHERINE M. H. BLACKFORD is esteemed in the business world and among the thousands who have besought her counsel for her hard-headed practicality and common sense.

These qualities are hers by divine right, since she acquired them by inheritance, by example, by precept and by training.

She was born and reared on a pioneer mid-western farm where hard work and results as nearly perfect as possible were the ideals. Her father was noted in his community for ingenious adaptation of means to ends and for the unvarying excellence of his products.

From childhood she responded with enthusiasm to these ideals and was her father's constant companion and helper before she was tall enough to reach the horses' bridles.

As she grew older, her interest in all forms of life drew her close to the farm animals. She became a competent home veterinarian. The same interests and talents made her invaluable in the sick-room, and, from an early age she was always nurse when any member of the family was ill.

This did not escape the eye of the neighborhood physician, and, while she was still a little girl, he began to call for her as nurse for his other patients.

So intense was her interest in all this that she eventually became his unofficial assistant and rode many weary miles with him over prairie roads,

making his calls with him, and learning, in a practical way, the beginnings of medical and surgical science.

When only eighteen years old, she realized her great ambition and entered medical college. Her old friend, the family physician, had helped her to secure a position as surgical assistant to one of the professors, so that she could work her way through.

In due time, she graduated with honors.

There followed a period of post-graduate work in various institutions, where she specialized on brain physiology—an early indication of her later achievement.

When she began the practice of medicine, Dr. Blackford was struck by the fact that she often knew as soon as a patient entered her office for what ailment he or she was seeking treatment. She wondered why. It couldn't just happen. There must be some reason for it.

Attacking the problem in a common-sense way, she discovered that people of the same type in build, complexion, head-shape, and otherwise alike in personal appearance often suffered from the same diseases.

She had long been a student of the effect of mental traits and mental states upon bodily ailments, and had reached the conclusion that in many forms of disease the mental characteristics and attitude of the patient were all-important.

This led her to wonder what, if anything, might be the connection between personal appearance and character.

Here was a problem of huge proportions, but it

did not daunt her. A keen practical mind, together with scientific training and the constant opportunities for observation in her medical practice, were invaluable assets to her in the pursuit of this tremendously interesting knowledge. In a way, also, they were handicaps to rapid progress, since she refused to accept any conclusion until she had verified it by the most careful observation in hundreds of cases, under all kinds of conditions.

As her interest in this fascinating subject grew, she began to search the libraries and book stores for literature concerning it. It took her many months to read and digest what she found.

Chronologically, it began with some shrewd observer in ancient Egypt, more than four thousand years ago, who recorded his opinion that people who looked alike were inclined to follow the same vocation. The papyrus containing this bit of reading character at sight is now in the British Museum.

Aristotle was a devoted student of physiognomy and compared the features and dispositions of men and animals three hundred and fifty years before Christ. Hippocrates, known as the father of medicine, four hundred and sixty years B.C., referred to the influence of environment in determining disposition, and the reaction of these on the features.

From these earliest times down to our own day, men had sought to solve the riddle to which Dr. Blackford had set her hand, and had written volumes recording their observations and conclusions.

Some men had spent a lifetime in the study of the skull in this connection; others in the study of the face; still others in the study of the hand. Some

had studied the build and consistency of the body. A great many had studied the color of the hair and skin and eyes.

Here, then, was an enormous mass of material composed of hypotheses, theories, observations and statements. A great deal of it was manifestly absurd in the light of modern science, much of it was flatly contradictory one part to another, most of the theories and hypotheses were unsupported by sufficient evidence, and worst of all, there was no coherence in the mass since each statement of fact, or supposed fact, stood by itself with no clear relationship to any other fact.

With a clear scientific mind, Dr. Blackford could not accept such a hodge-podge of mere knowledge, assumption and error.

Because, however, of her determination to solve this problem if it was solvable, there was nothing left for her to do but to begin at the beginning, observing, comparing, verifying, and recording.

Thus began a quest which took her to every part of the United States and Canada, studying people in jails, hospitals, insane asylums, universities, factories, stores, banks, halls of legislature, and the outdoor spaces of prairie, forest, mountain and desert.

The same earnest purpose took her also to eighteen foreign countries in a trip around the world, where she not only studied the races of men in their natural environment, but compared notes with such famous anthropologists and other scientists as Alfred Haddon of England, Metchnikoff and Bertillon of Paris, Guiseppe Sergi of Rome, and others.

Some of this research was done in Egypt, where observations of the relationship between personal appearance and character were first recorded.

In all, she made and recorded detailed and verified observations upon more than 15,000 men, women and children in all parts of the world, and upon many hundreds of thousands of people in various groups.

In this way, she verified some of the observations and statements of those who had preceded her in this work. To them she had added discoveries and correlations of her own, all of them verified by thousands of observations.

She now proceeded to a step which had never before been taken in all the thousands of years of study of the subject.

She made a simple, yet thoroughly scientific CLASSIFICATION *of all this mass of knowledge, and gave to it the name Character Analysis.*

By these steps, she had reduced what had been a heterogeneous mass of unrelated scraps of knowledge, bits of information, assumption, guesses, errors, and superstitions, to a compact body of verified facts, and then had so classified these facts that the result came under Herbert Spencer's definition of Science; namely, "a body of verified and classified knowledge."

But still she was not satisfied. Science demands to know not only that a thing is true, but also why it is true.

Why did every individual with a certain type of features also have a certain trait of character?

This question had never satisfactorily been answered.

Years before, she had begun to study all the sciences relating to the origin, development and constitution of man, in a search for the answer to this question, Why?

She had studied, more deeply than when in medical college, biology, which is the science of the beginning and development of life; anthropology, which is the science of the beginning and development of man; ethnology, which treats of the various races of man and their relations one to another; history, which tells of the migrations, activities, characteristics and experiences of the various races of man; geography, in which she learned of the character of the environment in which different races of men had developed and lived. Taking up the individual himself, she studied, again and more thoroughly, his anatomy, which treats of his physical structure; physiology, which treats of the functions of the various organs of his body; psychology, which is the science of the human mind. She had also sought light from sociology, which is the science of the activities and relationships of men in groups; and economics, which treats of the relationship of man with man and with his environment, especially in the production, distribution and consumption of wealth.

All this study, accompanied by constant travel, observation, experimentation and consultation with specialists, finally brought her the answer to her question.

And thus Dr. Blackford made her SECOND *great*

original contribution to knowledge about human nature; namely, the answer to the question, Why?

She found that people of like physical appearance were alike in character, because both physical appearance and character were the products of centuries of racial environment and heredity.

During all these years of research and study, Dr. Blackford had not neglected the practical phases of her work.

Early in her career as a physician, patients began to learn that she was a physician of mind, as well as of body. More and more they consulted her in regard to personal problems, which had or seemed to have nothing to do with their ailments.

But Dr. Blackford had discovered that one of the most frequent causes of certain types of disease was the discontented and often despairing mental attitude of people who were trying to do work for which they were not by nature fitted. To this subject she gave a great deal of attention. As a natural result, she was more and more frequently consulted by people who felt either that they had selected the wrong vocation, or that they were in danger of making a mistake in the choice of their life work.

In time, these phases of her practice demanded so much of her time that she abandoned the general practice of medicine altogether and devoted herself whole-heartedly to the new line of work.

As the years passed, her reputation increased and spread until people came to consult her from all parts of this country, and eventually, even foreign countries. She has advised parents about the training and education of their children; employers, in

regard to the selection and management of employees; ministers, desiring to increase their influence; women perplexed over their intimate affairs; lawyers in quest of more direct and sure ways of swaying judges and juries, as well as learning the motives of witness and opposing counsel; physicians, who desired to know what was going on in their patients' minds; teachers, in schools and colleges, who wanted to know their students better and be more helpful to them; young men and women about to embark upon their careers; and many other classes.

It was not long before people began to demand to know how they too might read character at sight, and so Dr. Blackford became a teacher, giving instruction to thousands of people, personally and in classes. She was called upon to lecture before scientific societies, commercial and industrial organizations, popular audiences, colleges and universities.

During the war period, 1917, 1918 and 1919, she was consulted by hundreds of military, naval and civil officers and men, and often lectured before large bodies of these.

In the very nature of things, a very large proportion of those who consulted her were employers with problems about the selection and management of men.

In 1912, in response to a demand for a more comprehensive work along this line, she devised the *Blackford Employment Plan,* thus making a *third* of her original contributions to what might be called the science of human engineering, since her plan was the first of its kind which had ever been devised.

In the ten years which have followed, this plan—or modifications of it—has been adopted by practically all progressive employers in this and several other countries, and was compulsory upon all corporations serving the United States Government during the World War.

Dr. Blackford herself has personally served some of the largest corporations in the United States, under the operation of the Blackford Employment Plan, being called upon for counsel regarding not only personnel, but because of her keen insight, sound practical judgment and uncommon common sense, upon the most important problems of organization and management.

All this wide experience, in addition to her years of study and research, has given her an unequalled insight into the minds and characters of human beings, and into their personal and business problems.

She knows her subject.

She knows how to teach it.

And she knows how to apply her knowledge.

She knows also how to tell others how to apply that same knowledge.

"Reading Character at Sight," her latest work, compresses into a marvellously small space, and into a simple, easy and fascinating form, the finest product of her more than twenty years of work upon the subject of human nature.

Along with all her other students and readers, I congratulate myself upon the inestimable privilege of sitting at her feet and learning how to read character at sight.

No other knowledge in all the world's store can

compare with it as a means to self-understanding, self-expression, success in any calling, and happiness in all the relationships of life.

ARTHUR NEWCOMB
New York, May 17, 1922.

READING CHARACTER AT SIGHT

By Katherine M. H. Blackford, M.D.
Arthur Newcomb, Editor

LESSON ONE

FLYERS AND PLODDERS

CHAPTER I

HOW AND WHY YOU CAN READ CHARACTER

Reading character at sight means just what it says.

It means looking at people and knowing what they like, what they can do best, what are their faults and their virtues, how to impress and influence them and how they will talk and act.

Reading character is not a trick.

It is not magic or "second sight."

It is not an uncanny "gift."

It is an art based on sound common sense and experience.

Anyone can learn it and use it. Many thousands of your friends and neighbors in the wide world have learned it and are using it all the time.

You, yourself, have learned it, at least in part. You never meet another human being in whom you take even a slight interest without using this art of reading character at sight.

Let me show you how.



FIGURE 1



FIGURE 2

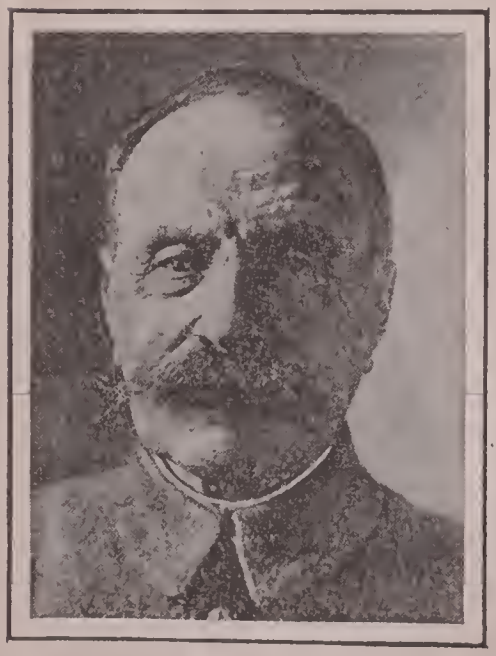


FIGURE 3



FIGURE 4

An Exercise in Reading Character

Look at the man shown in Figure 1.

Tell me, is he quick or slow? Patient or impatient? Wide-awake or absent-minded? Aggressive or easy-going? Sharp-spoken or mild and good-natured?

Keep your answers to these questions in mind—or write them down if you wish—because you will refer to them later.

Now look at Figure 2.

Is this man quick, impatient, wide-awake, aggressive and sharp-spoken, or slow, patient, absent-minded, mild and good-natured?

Remember your answers to these questions, too.

Do not make this exercise too hard by puzzling over it or trying to find reasons. Just state your instant impressions. In the speech of the day, "follow your hunch."

Now turn to page 19. There, in Figure 11, is a portrait you instantly recognize as that of the fiery, impatient, aggressive Wolfe. Compare his profile with that shown in Figure 1. Do you see how much they look alike?

Now, in Figure 12, you have a picture of O. Henry, whom you know to have been mild, patient, easy-going, good-natured, somewhat inclined to theorize and not deeply interested in practical, material affairs. Compare his profile with that in Figure 2. They are a good deal alike in general contour, are they not?

Now you begin to see how easily and accurately

you read the characters of Figures 1 and 2, even from their photographs, and when you had never seen either of them before.

True, you did not read the whole character. But you did instantly see a very important part of it.

You can just as easily see other important traits in a photograph.

Traits of Two Famous Fighters

Look at Figures 3 and 4. One glance is enough to tell you that one man is hard, cruel, relentless and destructive, and that the other, while no less keen, resourceful, brave, determined and persistent, is kindly, sympathetic, humane and generous. You can see, also, can you not, that one is inclined to hammer and drive by sheer force, while the other is more brilliant, more ingenious, and more likely to seek or create a favorable opening for a swift, strategic stroke?

Again, study Figures 5 and 6. Which is sensitive, refined, artistic, and a lover of comfort and elegance—which vigorous, virile, rough-and-ready, and indifferent to hardship?

In Figures 7 and 8, which is the scholar, the philosopher, the dreamer, the spinner of theories, and which the hard-headed, practical business man?

Is He Honest or Crooked?

One of the most valuable uses for reading character is in knowing the honest man from the crook. This also you can do now, in many cases.



FIGURE 5



FIGURE 6



FIGURE 7



FIGURE 8

Take Figures 9 and 10. Which is honest and which dishonest? You make your decision instantly and are sure you are right. And you are, too.

You have been reading character at sight, just as you do nearly every day of your life. And, whether you know it or not, you were applying sound, scientific principles. You learned these principles by seeing thousands who looked like the men whose pictures I have shown and finding, by experience, what their characters were. Perhaps you did not do this consciously, but your mind retained and classified your impressions just the same.

Look Carefully and Use Your Common Sense

This is all there is to reading character at sight. You do it just as I do—just as any successful character analyst does.

Some people are better observers than others, and so read character more accurately and more in detail than others because they see more of the marks of character which go to make personal appearance—"looks." Everyone can learn what these marks are and what they mean. Everyone can learn to be more observant and to use better judgment. And so everyone, no matter how well or how poorly he reads character at sight, can learn to do it better.

This course of lessons is based upon many thousands of observations and comparisons such as you have just made and such as you will make when you examine yourself, your relatives and your friends, to see how known traits of character check up with the indications you have learned.



FIGURE 9



FIGURE 10



FIGURE 11



FIGURE 12

CHAPTER II

THE KEEN, PRACTICAL, QUICK, IMPULSIVE MAN

You saw this man in Figure 1.

You read his character—at least in part—at sight. I take it for granted that you read it correctly and I believe you did. But your reading was very general. Now I shall show you how to read his character more in detail.

But, before we do this, let us get this kind of profile firmly fixed in mind and give it a name, so that we can talk about it without stopping to describe it hereafter.

The Convex Profile

You will note that the nose is the most prominent feature—stands out from all the rest of the face. The forehead recedes above and the chin below. In its general contour, therefore, this profile conforms to the outside of a circle, as shown in Figure 13. Since this is the **convex** side of the curve, you can easily remember this form of profile as convex.

Let us give this profile a sign, or symbol, as well as a name—then we never can forget it. This symbol is the one you would naturally make. <

So here we have it all lined up:

Flyer =  =  = Convex = <

Now take the profile more in detail.

The forehead is prominent at the brows and slopes back as it rises.

The eyes are full and prominent, instead of deep-set.

The nose is long, high in the bridge, and curves outward from the root to the tip.

The mouth, too, is prominent—that is to say, the lips are pushed outward.

The chin recedes, or slopes back toward the throat. For convenience' sake, we call features like this **convex features.**

That is to say, a forehead which is prominent at the brows and slopes back as it rises is a convex forehead.

Full, prominent eyes are convex eyes.

A nose which curves outward from root to tip is a convex nose.

A mouth which pushes outward is a convex mouth.

A chin which slopes toward the throat is a convex chin.

This is all easy to remember and to observe, once you get the convex profile firmly fixed in your mind, because every feature in a convex profile is also convex.

Traits of the Convex

1. *Quickness of Thought.*—The individual with convex profile is keen and quick in thought. He does not deliberate long, and is not given to slow, careful meditation and reflection.

2. *Practicality.*—For this reason, he does not care much for theories, abstractions and day-dreams. He does not philosophize much about things, but takes them as he finds them. He thinks about practical things and deals with them in a practical way.

3. *Keen Observation.*—He has excellent powers of observation. He sees all that goes on around him, gathers information rapidly, and learns best by what he sees and experiences. He is very keen in seeing the "why" and "how" of things. While others are slowly and deliberately reasoning out the principles, his clear and penetrating observation goes at once to a conclusion.

4. *Interest in Facts.*—It is because of this trait that he is particularly interested in facts—and facts about things he can see, hear, smell, taste and handle. Argument and description do not impress him much. He wants to be shown.

5. *Readiness of Speech.*—The man of convex profile is usually a ready talker—words come freely to him. He is not only quick to speak, but rapid in speech. He is frank and outspoken. When he is impatient or irritated, he speaks sharply and even harshly. But his irritation does not usually last long. A single outburst, and it is over.

6. *Energy.*—One of the keynotes of this man's character is energy. He walks, talks, works, plays, thinks and responds quickly, rapidly and forcefully. Because he is practical, he wants to get things done.

7. *Impatience.*—Because he loves material facts, he wants not only quick results, but results he can see. He is therefore impatient, cannot wait profitably, spends his energy too rapidly and often tires

himself out and chafes at the resulting delay. This is what makes him aggressive and stimulating in his personality. His energy, frankness and impatience often irritate slower-gaited people who have to live or work with him.

8. *Impulsiveness.*—The convex profile goes, also, with impulsiveness and excitability. The man's feelings are easily and quickly aroused. He gets angry quickly and gets calm again in a moment. His enthusiasm, his laughter, his fear, his grief, his love and his hate all flare up at a moment's notice.

9. *Short Endurance.*—Physically, the individual of convex profile is energetic and quick in movement, but lacks endurance. He is fitted for bursts of activity, either physical or mental—with time for rest and relaxation between—but not for long-continued, steady, plodding effort.

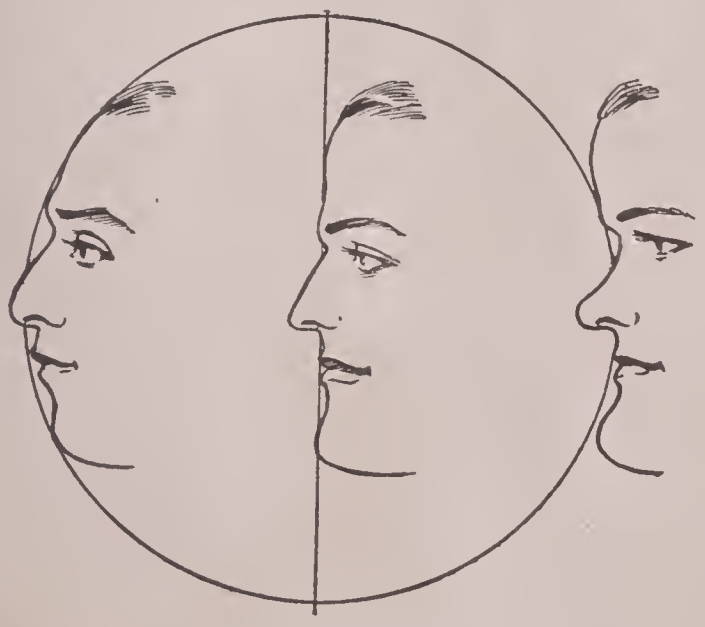


FIGURE 13

Begin With Extreme Types

Bear in mind, all this is the extreme convex. The less marked the sharpness of profile, the more moderately will these traits be shown in character. It is well, therefore, to begin your reading of character on extreme types. If there are any of these among your relatives, friends, employees or associates, study them well. Watch them to see how they show their keenness, quickness, impatience, frankness, energy, impulsiveness, interest in facts and in getting practical, tangible results.

Then take up the study of strangers as you meet them on the street, on the cars, in business, and elsewhere. This kind of practice is the one and only way to improve your powers of observation and judgment in reading character at sight.

For example, one of my students, whose business took him to many large cities, made it a point to look at the profile of every taxicab driver he saw. All these men have to be quick to see, quick to think, quick to decide and quick to act. It was not only a fascinating game, but very good practice as well, to count the number of convex profiles he saw among a thousand taxicab drivers. He has not yet finished his count, but he reports that they are in so great a majority that the others hardly count at all. For a time, he says, he thought he was going to find that they were **all** convex.

CHAPTER III

THE CALM, DELIBERATE, GOOD-NATURED, THEORETICAL MAN

I once read of a prize fight between two well-known pugilists. The account told how one man danced about the other, hit him like a flash and then got out of his way, rained blows in rapid succession when he saw an opening, and quickly leaped back when he was in danger. The other man did not dance—he walked slowly and deliberately after his agile opponent. He did not tap and run—he slugged doggedly and persistently, straight from the shoulder. He was calm, always good-natured, never hurried and, apparently, never wearied. I was interested to read that, after going ten rounds the fight ended in a draw. The swift man had hit more often than his opponent, but had been hit harder. He had not been given so much punishment, but was tired out,—the other was still fresh, indeed seemed stronger and more active than when he began.

The newspapers had pictures of both fighters. Just as I expected, the quick-moving one had a distinctly convex profile—the other's profile represents that in Figure 2, page 14.

The Concave Profile

You will see that this profile is just the opposite of the convex. The forehead is prominent above and flat at the brows. The chin is prominent at the

point and slopes inward to the lips. The eyes are deep-set. The nose is short, low in the bridge, and curves inward from root to tip. The mouth recedes.

You will see that, in general contour, this face might be drawn upon the inside of a circle, as in Figure 13. As this is the *concave* side of the curve, we shall identify this form of profile by calling it concave.

For a symbol, we shall use this). And here, therefore, is our equation:

Plodder =  =  = Concave =)

Observe, too, that each feature in this profile is concave.

A concave forehead is flat at the brows and prominent above. A concave eye is deep-set. A concave nose is short, low in the bridge, and curves inward from root to tip.

A concave mouth recedes—is pushed in.

A concave chin is prominent at the point and slopes or curves backward to the lips.

This is the extreme concave form of profile. The person who has a profile like this shows all the traits of the concave in the following ways:

Traits of the Concave

1. *Slowness in Action.*—Physically, he is slow, usually strong.

2. *Endurance.*—He is capable of great endurance. He is often stout.

3. *Slowness of Thought.*—The man with concave profile thinks slowly.

4. *Interest in Theories.*—He wants to know reasons, principles, theories.

5. *Meditation.*—He is fond of meditation, reflection and day-dreams.

6. *Absent-Mindedness.*—He is often absent-minded, because he is in a "brown study."

7. *Philosophy.*—He philosophizes about things and is more interested in his theories about them than in their practical working. He dwells in the realms of thought and fancy, while the convex dwells in the realms of action and reality.

8. *Slowness of Speech.*—The person with this profile is not ready in speech. He uses few words—but may use them well.

9. *Mildness.*—He is mild, good-natured, tactful and persuasive in his speech, and is not easily provoked to speak sharply or harshly. He often loves fun and is very humorous in a quiet way. His humor is kindly, rather than stinging.

10. *Moderate Energy.*—This man is not intensely energetic. He is rather easy-going, plodding, and not nearly so keen for doing things and getting things done as the convex.

11. *Patience.*—He is therefore more patient, more painstaking, waits more profitably, and can

work happily, even when results are long in coming or cannot be seen and counted at all.

12. *Determination.*—The concave is not quickly aroused or ruffled. He is always deliberate in speech and action, cannot be hurried, is not easily excited or angered, but can be determined, persistent and even extremely obstinate.

13. *Impracticality.*—His powers of observation are not particularly good, he is often hazy as to his facts, he is not very practical, and he will often be found doggedly trying to introduce or apply some pet theory which will not work at all.

14. *Staunchness.*—On the other hand, he is a capable handler of detail, painstaking and thorough when he has mastered processes, a fine reasoner in the abstract, an able diplomat, and often valued as a friend or associate because of his unfailing good humor, calmness and steadfastness.

Extreme Concave Types Rare

You will soon discover, as you look around you at the people you meet, that extreme types of profile are rare, but that the extreme convex is far more numerous than the extreme concave. This is especially true in America, where energetic, practical, aggressive types of people gather from all the nations of the earth.

CHAPTER IV

THE MAN WHO BOTH THINKS AND ACTS

The man with convex profile, as you have learned and can easily see for yourself, is all for action. While he thinks quickly and keenly, he does not take time to think deeply and thoroughly.

The man with concave profile is a man of thought. While he is capable of great endurance and persistence in action, once he starts, he is slow to start. If he can do the thinking and leave action to others, he is well pleased.

Now, between these two stands the man who both thinks and acts. He is neither so quick, impulsive and impatient as the convex, nor so theoretical, deliberate and plodding as the concave.

The Plane Form of Profile

As you may expect, this man is also between the other two in form of profile.

His forehead is equally prominent at both brows and top.

His eyes are neither protruding nor deep-set.

His nose is moderate in length, and curves neither outward nor inward from root to tip, but is straight.

His mouth is neither pushed out nor pushed in, but is also straight up and down in profile.

His chin does not slope back to the throat or to the lips, but, in profile, shows a straight, vertical line.

Such a profile, then, might be drawn upon a straight line or plane, as shown in Figure 13. For this reason, it is always easy to remember it as *plane*.

Naturally your symbol will be |.

And here is your equation:

Man-who-thinks-and-acts =  =  = Plane = |

Each feature in this profile is also plane.

Traits of the Plane

1. *Balance.*—It is clear that the man with plane profile is neither so energetic, impatient and active, mentally and physically, as the extreme convex, nor so deeply thoughtful, theoretical and philosophic as the extreme concave. He is therefore better balanced and more moderate in character than either.

2. *Moderation.*—On the one hand, he does not suffer from the results of impulsiveness and quick burning up of energy of the one, or the extreme deliberation and procrastination of the other; but neither does he profit by the keenness, quickness of thought and action and practical accomplishment of the convex, or the great patience, endurance and persistence of the concave.



FIGURE 14
Convex Profile



FIGURE 15 *
Concave Profile



FIGURE 16
Plane Profile



FIGURE 17
Plane Profile

* Photo has had forehead slightly altered to illustrate the point more clearly.

Here, as in all other differences in character, there are both handicaps and advantages. You see more clearly than ever that no one type is really better equipped than any other for success and happiness. No one type is the superior of any other.

Each is superior, however, in his own kind of work, play, surroundings and ideals. Each may find his own way to the kind of success which suits him best and to the conditions of life which give him happiness.

3. *Judgment.*—The man with plane form of profile has the advantage of reason and judgment, moderation, and a fair amount of energy, determination and persistence. He does not look for trouble with others by too much aggressiveness, nor does he meet it, when it comes, with too much mildness and patience.

He is usually agreeable and good-natured, but is also capable of irritation and anger when aroused.

4. *Thought and Action.*—The greatest asset of the plane is therefore his capacity for both thought and action; his greatest handicap, as far as shown by form of profile, the fact that he is neither as energetic and practical as the convex nor as deep a thinker and patient a worker as the concave.



FIGURE 18
Convex Upper—
Concave Lower Profile

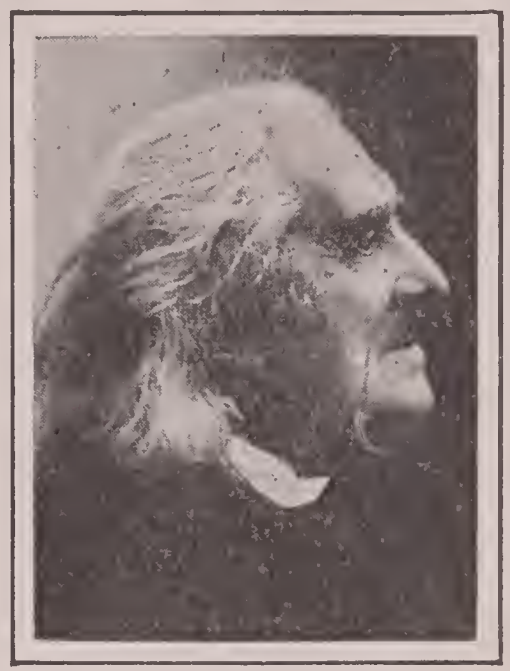


FIGURE 19
Convex Upper—
Concave Lower Profile



FIGURE 20
Convex Upper—
Concave Lower Profile



FIGURE 21*
Concave Upper—
Convex Lower Profile

* Photo has had forehead and chin slightly altered to illustrate the point more clearly.

CHAPTER V

THE MAN WHO THINKS BEFORE HE ACTS

The man with convex form of profile thinks quickly and acts quickly.

The man with concave form of profile thinks slowly and acts slowly.

The man with plane form of profile thinks and acts with moderate speed.

But you know plenty of people who think swiftly and practically, yet act with deliberation instead of impulsiveness. What form of profile have they?

You can find the answer to this question for yourself by looking at a few such people. Or, you might figure out the answer and say immediately, "some combination of convex and concave."

And this is right.

Convex Upper-Concave Lower Form of Profile

The man who thinks before he acts, and thinks quickly, has a convex forehead (prominent at the brows and sloping back as it rises), convex eyes (full and prominent), convex nose (long, high in bridge, and curved outward from root to tip), concave mouth (pushed inward), and concave chin (prominent at point and sloping or curving backward to mouth). See Figure 18.

To identify it easily hereafter, we shall name this form of profile **convex upper-concave lower.**

Its symbol, of course, is a combination, like this /) and the equation runs thus:

Man-who-thinks-be-fore-he-acts =  =  = Convex upper— Concave lower = /)

The more extreme the convexity of the upper portion of the profile, and the more extreme the concavity of the lower portion, the more extreme are the traits of character to be described.

Traits of the Convex Upper-Concave Lower

1. *Quick Thought.*—As I have said, the man with this type of profile thinks quickly.

2. *Keen Observation.*—He is keenly observant.

3. *Practicality.*—He is practical and interested in facts and realities rather than theories and fancies. He likes to deal with things he can see and handle. He is not greatly impressed by arguments and mere statements. He wants to be shown. He very quickly grasps the essentials of any practical matter, "sees through it," so to speak, and therefore learns best by what he sees and experiences.

4. *Command of Language.*—The convex upper-concave lower has a good command of language, but is more deliberate and tactful in speech than the extreme convex. While he talks well, he is not so

much given to impulsive, harsh, and brutally frank speech as the extreme convex.

5. *Energy.*—He has energy, is aggressive, forceful, and capable of hard work, both mental and physical. Like the convex, he wants to see things done—practical, tangible things. He wants results.

6. *Patience.*—But he is patient in seeking them.

7. *Good Nature.*—This man is sweeter in disposition than the convex. He has the good humor, patience, tactfulness and calmness of the concave.

8. *Deliberation.*—In action, the convex upper-concave lower is deliberate and self-controlled.

9. *Determination.*—He is, however, determined and persistent. Since he thinks before he acts, he is more certain of being right in his decisions. He makes fewer impulsive mistakes than the extreme convex.

10. *Physical Assets.*—Physically, the man with this form of profile is usually well equipped by inheritance. He has good lungs, a good digestion and good circulation. He is strong, active and has plenty of staying power. Since he does not spend his energy so rapidly as the extreme convex, he does not tire so quickly.

This Man Gets Ahead

The man of convex upper-concave lower is a man of accomplishment. This type is very numerous among leaders, executives, rulers, and others who have forged ahead in business, professional, political, artistic and other practical lines. Look over any set of portraits of famous men and see how large a proportion of them are convex upper-concave lower.

CHAPTER VI

THE MAN WHO ACTS BEFORE HE THINKS

As you might expect, and have doubtless observed, the man who acts before he thinks is the opposite, in form of profile, of the man who thinks before he acts. That is to say, he is concave where the first is convex, and convex where the first is concave.

The Concave Upper-Convex Lower Form of Profile

This form of profile has a concave forehead (prominent above and flat at the brows), concave eyes (deep set), concave nose (short, and curved inward from root to tip), convex mouth (pushed outward) and convex chin (sloping backward from lip to throat).

This profile is shown in Figure 21.

You can easily remember it as concave upper-convex lower.

Its symbol is)\, and its equation is: /(

Man-who-acts-before-he-thinks =  =  = Concave-upper convex lower

Just as the convex upper-concave lower thinks like a convex and speaks and acts like a concave, except that he has more energy, so the concave upper-convex lower thinks like a concave and speaks and acts like a convex, except that he has less energy.

Traits of the Concave Upper-Convex Lower

1. *Slowness of Thought.*—This form of profile indicates slow, dreamy, meditative, theoretical, impractical thought.

2. *Impracticality.*—The powers of observation are not alert, facts are not interesting compared to theories and fancies, and the man may live most of the time in a world of dreams, while still he seems to talk and act with great rapidity in the material world.

3. *Quickness of Speech.*—The concave upper-convex lower is often quick to speak and talks rapidly. But he may not express himself well—may even chatter away in a few often-used phrases, while his mind is really far away.

4. *Excitability.*—He is usually irritable and excitable, and, when aroused, seems unable to hold his tongue. Thus he is always blurting out something he wishes afterward he had kept to himself. His constant excuse is "If I'd only stopped to think, I should never have said it." And that is just his trouble. His processes of thought are so slow that he has to stop everything else to get them under way. But this is hard for him because it is his nature to respond instantly to his impulses.

5. *Intellect.*—He may have a good intellect and

show good judgment when he takes plenty of time to think things out. He may reason well, remember well, have a fine constructive imagination and plenty of ability. His difficulty lies in keeping quiet until his good sense has a chance to direct his words.

6. *Moderate Energy.*—The concave upper-convex lower has moderate or deficient energy. By this I do not mean that he is necessarily lazy, though he may be. Usually, however, he is willing enough to work, provided the job is not difficult or strenuous, and does not require keen observation, quick decisions and practical judgment. He succeeds best at work which gives him time to acquire accuracy and skill and then to develop speed as he does over and over the things he has learned.

7. *Impulsiveness.*—In action, this man is quick, impulsive, and even explosive, just as he is in speech. This is due, not to great energy, but to lack of control over his feelings. Because he acts first and thinks afterward, he makes many blunders, which he excuses by saying, "I didn't think." He is right about it. His thought is always too slow to keep up with his action.

8. *Skill and Rapidity.*—When he takes time to think out what he is to do, to learn it thoroughly, and then to go ahead with it, not having to think about each step, he is an unusually skilled and rapid worker. This type of profile is very numerous among professional lacemakers, embroiderers, ivory carvers, inlayers, watch and instrument makers, gem cutters, and other such artisans. It is also to be found among stenographers, typists, assemblers, polishers, bookbinders, retail salespeople, and clerks.

In higher callings, these people are teachers, preachers, poets, philosophers, novelists and essayists.

9. *Physical Frailty.*—Physically, this type of person is often rather frail. He often has rather shallow, inactive lungs, and is not naturally inclined to breathe deeply and vigorously. His digestion is more or less unreliable, so that he may not be well-nourished. You will see many with this form of profile with sunken cheeks. His heart action is excitable and not strong. For these reasons, he has only limited vitality and endurance. He is often negative in moral courage, because he lacks physical stamina to back it up. He soon gives out under long-continued strain.

Five Types of Character

You now have five different types of man to study:

1. The quick-thinking, quick-acting type;
2. The slow-thinking, slow-acting type;
3. The moderate, balanced type in thought and action;
4. The quick-thinking, slow-acting type;
5. The slow-thinking, quick-acting type.

You know these types in two ways: first, by watching their words and actions over a long period of time; second, by reading at sight their traits as shown in their form of profile.

The first way takes time and a good deal of careful judgment in making out just what traits of character a man's words and acts do indicate.

The second can be done instantly. It is simple and easy. Even a child can learn it and use it.

Begin to Read Character at Sight Now

One thing may trouble you a little at first, when you begin looking at profiles: you may not feel sure to just which of the types some of them belong. If you find it hard to decide whether a profile is convex or concave, call it plane and you will probably be right—at least you cannot be very far wrong. In other words, do not try to be too hair-splittingly accurate about it. In my experience, those who are most successful in reading character at sight, get the general picture in their minds and do not waste much time worrying over close decisions on minor details.

Have some confidence in yourself. Begin to use what you have learned at once. Trust your own conclusions. Go ahead as if you were right and more often than not you will find that you are.

Many students make too hard work of reading character. They don't want to begin until they become expert. They might as well keep out of the water until they become expert swimmers.

Plunge in.

You already know enough to tell at a glance about what a man's speed is in thought and action.

CHAPTER VII

WORK FOR FLYERS AND PLODDERS

Two men came to my office on business. They were officials of the same company.

One was of the plodder type—he had a moderately concave profile. The other was of the flyer type—he was moderately convex.

The first was mild, good-natured, genial, very suave and diplomatic. He explained carefully the reasons for every statement he made. When he disagreed with me or others at the conference, he put his contrary opinion in the gentlest terms possible and took every pains to avoid giving offense. But, with all this mildness, he stuck to his guns and would not yield an inch under pressure. He could, however, be convinced by logic and reason.

The second was quicker and franker of speech—did not take so much pains to avoid controversy, and did not attempt to give reasons. His contribution to the discussion was always either a plain, blunt statement of facts or an equally blunt announcement of his decisions. He would not argue, but was ever ready to listen to or look at facts and figures. While much readier and more positive with his decisions than his associate, he was also quicker to yield—especially if he could be shown that facts or practical considerations were against him.

These men were therefore, as you see, very interesting representatives of the two types you are studying in this lesson. I have told you something

about how they worked together in business conferences. It will be worth your while to follow them up and see how they work together in their own offices.

Dreamer, Planner and Diplomat

The first man—the plodder—is the man who dreams and plans for a corporation which is known from coast to coast and from the Great Lakes to the Gulf. Not long ago, sitting out under the trees of his country home, he planned an advertising campaign said, by many, to be the best and most effective of its kind ever conceived.

Plans, schemes, dreams, designs, the tracing of effects back to their causes, the careful selection of causes to produce desired effects—these are the tremendously valuable things he does for his corporation. His mind works deliberately, logically and surely. His tact and diplomacy are also valuable in conferences. His steadfastness and reliability make him worthy of the position of trust at the head of his great company.

He is an excellent teacher and educator of his subordinates, one of his best qualities in this being that he can show them the reasons for what he wants done so clearly that they not only want to do it—and to do it in his way—but they never forget it.

The Man Who Gets Things Done

The flyer—the man with moderately convex profile—is the man who gets things done. He takes the

plans and the schemes of his associate and puts them into operation.

This man decides what is needed to work out each plan and sees that it is provided. He gets the workers together, assigns their tasks, and sees that they do what is necessary, do it in the right way, and do it on time. He keeps everything up to schedule. He has his eye always on results. He is guided by records and statistics. He knows his costs, his returns, and his net profits.

One man is often most valuable when he is out there under the trees at his country home, planning what the corporation will be doing one year, five years, ten years from now. The other is most valuable when he is right on the job, reducing those rosy dreams to drab realities, seeing that they run on time today and that they actually change to golden profits —cash in the bank—tomorrow.

These are ideal jobs for the two types when they do mental work.

Plodders and Flyers in Law Offices and in Business

If they were lawyers, the plodder would plan the conduct of cases, or make plans for their clients. He would present reasons and arguments to judges and juries. He would examine witnesses when tact and diplomacy were required to get the desired evidence. The flyer would take charge of the actual preparation of cases and give counsel on practical affairs. He would present facts to judges and jurors and examine witnesses when quickness of thought, alert-

ness, and direct, frank, incisive means were required to get at the facts.

If they were manufacturers, one would plan and design products, the other would direct the actual operations and see that they made the largest possible amount of product at lowest possible cost.

If they were merchants, the plodder would plan for the lines of goods to be handled and methods for getting the public into their store. The flyer would see that the goods were purchased on the best possible terms, put in stock at the right time, and sold at a profit.

Plodders and Flyers in the Professions

If they were writers, the plodder would write of ideas, ideals, philosophy, abstract subjects; the flyer of facts, achievements, science, practical affairs, concrete subjects.

If they were teachers, the concave would teach philosophy, political economy, theology or sociology; the convex would teach science, mechanics, manual training, electrical engineering, agriculture, surgery, business branches or mathematics.

In Manual Work

In physical work there is the same difference between the two. The plodder should be assigned to slow, careful, painstaking work, where keen observation, quick decision, agility and rapid action are not required; the flyer to work where actual, tangible results can be quickly obtained, and where his keen

observation, quick thought and speed in action can come into full play.

If they operate machinery, the concave should be put on slow-moving machines, such as planers, drill presses, gem cutters, hydraulic presses, looms, and slow-cutting lathes; the convex on swifter moving machinery such as die presses, punch presses, paper machines, cranes, hoists, steam hammers, saws and compressed air tools.

In Salesmanship

In salesmanship, the plodder is a better retail salesman, especially of products such as musical instruments, books, shoes, clothing, dress goods, furniture and other things requiring patience, considerable attention to each customer, and some explanations of reasons and ideas; the flyer is a better wholesale or specialty salesman. He has the aggressiveness to go out and hunt up his customers. Whether in retail, wholesale, or specialty lines, he likes goods he can show and demonstrate rather than describe or explain, quick sales, and a constant stream of customers. He is therefore at his best when handling groceries, notions, machinery, tools, automobiles, drugs, cigars, electrical goods, etc.

In the Army

In military activities, the plodder is a good instructor on any theoretical subject, a planner of campaigns, an administrator of camps and supplies, a stretcher-bearer, hospital orderly, sapper, artilleryman, and a slow but brave, dogged and never-say-

die fighter. The flyer is the man to command on the battlefield, where sudden emergencies have to be met. He excels in aviation, in cavalry work, in raids, in charges, in marksmanship and in dash and brilliancy of fighting.

How to Class the Combination Types

In all mental work the convex upper-concave lower may be classed with the convex. He has the same keen observation, quick thought, practical point of view, aggressiveness and energy. This type, with other necessary qualifications, makes a good executive. In the same way, the concave upper-convex lower has about the same mental equipment as the concave.

In physical work, the convex upper-concave lower is more patient, more enduring and more careful than the pure convex; but he is also slower in action.

The concave upper-convex lower is very seldom fitted for hard physical labor, but is rapid and skillful in light work, once he has learned it. He should never be placed where he has to make important decisions quickly or where great alertness and watchfulness are required. He is best fitted for subordinate positions.

The Best All 'Round Salesman and Soldier

In salesmanship, the convex upper-concave lower is the best all around type. He has all of the aggressiveness and keenness of the convex, with the tact, diplomacy and persistence of the concave. The concave upper-convex lower is especially good in retail

selling where he or she handles only a few small articles and hands them out rapidly. These people can make their hands fly once they have learned the motions.

The convex upper-concave lower is also distinctly the soldier type. This is the masculine profile, and the male is, par excellence, the fighting animal. In modern warfare, however, there are many places, behind the lines, for the feminine qualities—and the concave upper-convex lower has been called the feminine type of profile.

Loading cartridges, filling shells, rolling bandages, teaching, public speaking, writing, photography, camouflage work, orderly and secretarial work are among war activities to which the concave upper-convex lower is well adapted.

How to Make Most of Your Own Assets

In your own choice of vocation, and in your work, your play, and your social relations, the one thing needful is to make use of your best and strongest qualities. Whatever your type of profile, you have certain valuable assets. You have also certain handicaps.

It is only human for us to admire in others the qualities we lack. The flyer wishes he had the patience, tactfulness and persistence of the plodder. The plodder envies the dash and impetuosity of the flyer. The man who thinks before he acts may long for the imaginative power and idealism of the man who acts before he thinks, while the impulsive man strives for the poise and prudence of the calm, deliberate and practical man.

For this reason, you often see people trying to do work which requires the qualities they lack—trying to make themselves and others believe they are strong in the very ways they are weakest.

The convex can cultivate more deliberation and patience. The concave can cultivate more speed and practicality. And both ought to cultivate the qualities they lack. Always the most desirable character is the one developed and rounded out on all sides. But no matter how much one may develop oneself, natural, inborn tendencies remain the same. No matter how much deliberation the convex may cultivate, it will always be easier for him to be quick.

If you are a convex, therefore, make the most of your quickness, keenness, alertness and practical judgment. But do not put yourself in a position where deliberation, patience, and tactfulness are needed for success. Cultivate these qualities all you can, certainly, but do not rest too heavily upon them.

If you are a concave, do not fret and worry because you are slow and impractical, and do not try to work and act like a convex. Develop and cash in on your ability to plan, to take pains, to handle and teach people without irritating them.

When you do your own kind of work, you will find yourself doing it so well, so easily and so naturally that you will grow to love it. This is the way to success and happiness.

CHAPTER VIII

HOW TO HANDLE FLYERS AND PLODDERS

When you try to influence people, never forget that they believe what they feel like believing—that they do the things they feel like doing.

Yes, I hear you. I know you will say, "Oh no, I believe lots of things when I would a lot rather believe just the opposite, and I am always doing things I don't want to do."

But remember that your sense of truth is a feeling. Your sense of justice and fair play is a feeling. Your sense of duty is a feeling. Your wish to be prudent, to provide for the future is a feeling.

So, when you believe things you would rather not believe, when you do things you do not like to do, it is because some feeling like your sense of truth or fairness is stronger than your feeling of reluctance.

How to Make a Man Willing to Do as You Want Him to Do

So, when you want to get a man to believe something or do something, your task is to stir up his strongest feelings and get them on your side.

Now feelings of any kind are stirred up by just three things:

First, facts;

Second, reasons;

Third, suggestions.

When you see a child fall and hurt himself, you see a fact—your feelings of sympathy and desire to

go and help him up and comfort him are stirred by the simple fact that he has fallen. The same fact might stir some other person's laughter and still another's anger. You have often seen mothers slap their children for falling.

Your feeling would be the same if someone told you a child had hurt himself—stirred up by the fact again.

Now you pick the little fellow up, wipe away his tears, kiss away the hurt, and make him laugh by whipping "the naughty stick that tripped him." Then his mother says, "If you leave that stick there, he'll trip over it again." So you take away the stick. The mother gives you a reason—links up cause and effect—which stirs up your feelings of prudence and sympathy.

But, suppose the mother says, "Take that stick away!" Instantly you do as you are told—no fact, no reason, simply obedience to a positive suggestion.

Here, then, are your three tools for stirring up feeling: facts, reasons, suggestions. Common sense tells you that you must use the tool which will work best with each person.

Influencing the Convex

So you will rely principally upon facts and suggestions with the flyer—the convex. He is interested in facts, he appreciates facts. He wants to be shown. If you want to sell him something, show it to him. Let him handle it. Show him how it works.

But be brief.

The flyer is impatient. He doesn't want long explanations. He thinks quickly. Unless you speed up, his mind runs away ahead of you, gets off the track, starts off on something else. And the first thing you know, he is not listening to you at all.

The flyer is impulsive. So he is very likely to act instantly upon suggestion. The suggestion does not need to be a direct command. That is rather crude in many cases. But, suppose you say, "Your friend Jones ordered one of these the moment he saw it." That would be a more diplomatic suggestion, just as positive, and even more effective.

Influencing the Concave

The plodder—the man with concave profile—wants reasons. He wants time to think these out for himself. If you go too fast, you will leave him so far behind you will lose him, and he will not be listening to what you say. Explain things to him. Link up cause and effect. Do not try to rush him to a decision or he will balk and show you the well-known concave trait of obstinacy.

Use suggestion, but use it carefully. It will not do to let the concave think or feel that you are trying to hurry him or to make his decision for him.

Persuading the Plane

The man who both thinks and acts—the man with plane form of profile—will respond to both fact and reason and will act upon adroit suggestion. He is often inclined to procrastinate, but is not usually so

stubborn as the concave, so you can safely hurry him a little if you do it carefully.

Handling the Convex Upper-Concave Lower

The man who thinks before he acts (convex upper-concave lower) being a flyer in his mental operations, has the same passion for facts—for demonstration—as the flyer. While he is not so impatient and impulsive as the flyer, he is very practical and hates to waste time. So say what you have to say to him concisely, and keep to the facts.

This man is not impulsive, so is not so easily handled by suggestion as the flyer. Usually, also, he likes his own way, wants to decide things for himself, and when he says NO, he means it. So you will do well to make this man feel that he is buying rather than that you are selling to him.

Dealing with the Concave Upper-Convex Lower

The man who acts before he thinks (concave upper-convex lower) likes reasons better than facts, but is usually too impulsive to wait for them. Suggestion is the best method to use in dealing with him. Give him two or three strong reasons, followed up immediately by a direct, positive suggestion or two.

Now you have your tools for stirring up feeling, the next step is to decide what feelings you wish to arouse. There is little use of appealing to the generosity of a miser or the patriotism of a traitor.

What Appeals to the Flyer

Well, take the case of the flyer.

He wants to get things done. He is practical. He wants to see actual, material results. These are among his strongest feelings. He is more likely to decide and act in response to them than to feelings of caution, carefulness, love of ease, or procrastination.

So show him how your proposition works and how to get things done. If possible, make him **see** the results. You may be trying to sell him life insurance, which he cannot really see, hear, smell, taste or handle. Make it as vivid as you can. Show him just what the money would do for his widow and orphan children. He can see figures if he cannot see the insurance. He can see the results in the case of some other man's widow and children.

You may be trying to get his vote, to get him to give you a job or a raise, to be a more loyal and faithful employee, to come to your house for dinner, to let you marry his daughter, to decide in favor of your client, to take the medicine, diet and exercise you prescribe, to join your church, or any one of a thousand and one other things. But in every case, give him facts, show him practical results, do your best to make him **see** something worth while accomplished.

What the Plodder Likes

The plodder, on the other hand, likes to take his time and to enjoy his ease and comfort. He is interested in ideas and ideals. If the theory of your

proposition appeals to him he is inclined to accept it and to trust to the soundness of the theory to get results. He is usually benevolent and altruistic and can be aroused to enthusiasm for anything that aims to benefit humanity.

Remember always that it is far easier to persuade most men to do what they **want** to do than to get them to do what they **ought** to do. The concave wants anything that will make work easier for him, that will give him more time for thought and day-dreaming, that will fall in line with his pet theories, whatever they are. But he feels that he ought to serve his fellow men. Give him reasons to believe that your proposition is what he wants and also what he ought to have, and his feelings become so strong that he will accept if you give him time.

What the Plane Form of Profile Wants

The man who both thinks and acts usually wants a combination of practical and ideal. He is likely, also, to pride himself on being "sensible." By this he means that he is not liable to go to extremes. He wants practical results for himself, but he also feels that he would like to benefit others. Play on both keys for him and you will not go far wrong.

Feelings of the Convex Upper-Concave Lower

The man who thinks before he acts is a practical, matter-of-fact, positive person. He is not at all likely to fool himself or be fooled by clever arguments or by too shortsighted a view of a few one-

sided facts. As a general rule, he has his feelings pretty well under control. So you have to get right down to earth with him and show facts, results, advantages, profits, achievements and real benefit. This man usually loves to dominate—to rule, so show him how your proposition will increase his authority and power—if it will.

Motives of the Impulsive Man

The man who acts before he thinks (concave upper-convex lower) is not only idealistic and theoretical, but sentimental, romantic and often visionary. Therefore, the sentimental side of any proposition will appeal to him far more strongly than the practical.

He will buy an automobile as a birthday present for his wife, but might refuse if you tried to show him how much more territory he could cover with it as a salesman.

He would take out an insurance policy for the sake of hearing his family praise him, or because he "believes in it," but not as an investment. He would vote for Jones because Jones is a single taxer, a socialist, a wonderful orator—or what not—but not because Jones is an able and conscientious administrator of funds.

Social Relations with the Five Forms of Profile

In social relations, remember that the convex is impatient and outspoken. Do not take his sharp speeches too seriously. He does not want to hurt your feelings; he speaks as he does to relieve his own

feelings, and when he has done his sputtering forgets all about it.

You can interest him in conversation by talking about practical affairs, and you will bore him by long-winded explanations.

On the other hand, remember that, while the concave is always mild and tactful in speech, his resentment is deep and lasting if you offend him. He may not say in plain words what he thinks or feels, but, if you are wise, you will be on the lookout for any hints he may drop.

Furthermore, do not get the idea that the convex is always snappish and the concave all smiles and urbanity. The convex can be and usually is very charming, lively, and full of fun, while the concave may be, at times, churlish and sullen. If the convex barks, at times, so does the concave growl at times.

For the Employee

If your boss is a convex, remember that he wants results, not excuses. If he "calls you down," do not try to explain, and do not get angry and sulk. He hates both excuses and sulkiness. Take your medicine, own up your shortcomings, and show him that you can do better.

If your boss is a concave, be thorough and painstaking. If he asks for an explanation, give it to him. And do not think that, because he is mild in speech and manner, you can safely impose upon him.

CHAPTER IX

WHY LOOKS SHOW CHARACTER

Do all Negroes—or Chinese—or Italians—or Syrians look alike to you?

If they do, there is good reason for it.

Those who have made a specialty of the study of the races of mankind tell us that, in many important respects, all members of unmixed races are very much alike in face, head and body. Not that we need specialists to tell us this! Even the least observant of us is familiar with the dark skin, hair and eyes; the wide flat nose, the thick lips; the woolly hair, the long heels; and the peculiar guffaw of the pure-bred negro. We know also the straight black hair, the yellow skin, the oblique eyes, and the long slender fingers of the Chinese; the oval face, long dark eyes, and short, stocky build of the South Italian.

So much are the members of any unmixed race alike, however, that those who specialize on the subject determine a man's race by certain measurements of his body—especially of his skull.

A human being's looks, therefore, come down to him from his ancestors—they depend upon the race or races from which he is descended. Then there are "family resemblances" within races. We read of "the Hapsburg lip." A boy has "the Harrington nose," his sister, perhaps, "the Jessup forehead."

Likeness in Character in Members of the Same Race

Now members of the same race are alike not only in looks but in character. The negro is emotional, somewhat irresponsible, musical, naturally obedient and trustful, happy-go-lucky, affectionate, talkative, fond of warmth, comfort and good food.

The Chinese is secretive, industrious, economical, thrifty, imitative, skilful, somewhat taciturn, and has a reputation for keeping his word.

The Italian is artistic, romantic, fond of gay colors, hard-working, ardent in love and affection, religious and vengeful.

So we might go on, taking the graceful and debonair Frenchman, the self-controlled Englishman, the canny, hard-headed Scotchman, the placid Hollander, the ceremonious Spaniard, the fierce Bedouin and the gentle Samoan, and give one or two leading and universally acknowledged traits of character of every race on the globe.

Why People of the Same Race Look Alike

It is easy to understand why people of the same race should look alike.

The brilliant sunlight of his home-land made the African black. Nature supplied the color to prevent the excessive light from destroying him.

The cold, dry air of the north made necessary the high, thin nose of the Anglo-Saxon. Nature made the air-passages long and narrow, so that the air might thus be warmed and moistened before entering the lungs.

Mountain-climbing, severe toil in the midst of harsh surroundings, and a struggle for existence in which all but the most tenacious perished, made the flesh of the Scotchman hard.

So with every racial feature. It is a result of centuries of evolution in the midst of the same surroundings and under the same conditions of life. Most of these features can be easily traced to their causes; some not so easily. Some, indeed, have not been explained at all as yet. But there is, no doubt, a good reason for every one of them.

Why People of the Same Races Have Similar Characters

Now while the climate and other conditions in Africa were giving the negro his looks, they were also doing many things to his character. A warm country, no need for clothing or much shelter, plenty of food easily obtained, no long winters to be provided against—compare these conditions with those in Scotland and you will see why the African is improvident and the Scotchman thrifty.

So the people of any one race are alike in looks and alike in character. And both looks and character are influenced by centuries of life in one environment.

How Looks and Character Show in Mixed Races

But, in many parts of the world, and especially in America, the races of mankind have been very much mixed.

You may have blood from several races in your

veins, or you may know people who are a mixture of English, French, Dutch, Swedish and Spanish. In fact, even these races are by no means pure today.

Few white people know all of the strains in their ancestry. The man who traces his family tree back to the tenth century in England goes back to only one out of the thousands of his ancestors who lived in the tenth century. The others were probably French, German, Dutch, Danish, Norwegian, Spanish, Italian, and perhaps Moorish, Arab, Egyptian and Tartar.

It used to be thought that the man with the blood of two or more races in his veins was a blend, in looks and character, like a mixture of alcohol and water, or like a mixture of blue and yellow paint, which is neither blue nor yellow, but green. More careful study of heredity has shown, however, that he is more like an inlay pattern of different colored bits of stone—for example, marble, granite, lapis lazuli, mother-of-pearl, jasper, jade, etc. This mosaic effect applies to both looks and character.

You may know someone who has the Anglo Saxon blue eye, the Spanish black hair, the German wide head, the Scotch hard flesh, the Irish tip-tilted nose and long upper lip. Study him and you will find that he has the Anglo Saxon love of travel and organization, the Spanish ardor, the German energy and destructiveness or thoroughness, the Scotch thrift, and the Irish wit and optimism. These traits modify and give direction to one another, but they are all there.

Remember then, in your study of Reading Character at Sight, that a man is not practical **because**

he is convex, nor convex **because** he is practical, but that he inherited his practicality and his convexity together from an ancestor or ancestors who developed both in an environment which required both.

Summary

In this lesson, you have learned that:

1. Every intelligent person reads character at sight to some extent.
2. This is done by observing people's looks and learning, by experience, what traits of character accompany different kinds of personal appearance.
3. The quick, impatient, observant, sharp-spoken, impulsive, practical man has a convex profile.
4. The slow, patient, thoughtful, mild, tactful, deliberate, theoretical man has a concave profile.
5. The moderately energetic, even-paced man, who has a good balance between thought and action, has a plane profile.
6. The man who thinks quickly, observes well, is interested in facts and practical affairs, but who is deliberate in speech and action, has a convex upper-concave lower profile.
7. The man who thinks slowly, is given to theories, has only moderate energy, is often absent-minded and impractical, but who speaks and acts impulsively, has a concave upper-convex lower profile.
8. Mental work the plodder can do best is planning, scheming, instructing, working out theories.
9. Mental work for the convex is getting practical things done, taking the wind out of unworkable theories, putting into practice the plans of the concave, stimulating and putting "pep" into workers.

10. Physical work for the concave is that requiring thought, patience and painstaking care.

11. Physical work for the convex is any requiring quick decision and action, agility, good observation, and not too long-sustained effort.

12. People believe and act as they feel.

13. Feelings are stirred up by facts, reasons and suggestions.

14. Facts and suggestions appeal most strongly to the convex; reasons and suggestions to the concave; facts, reasons and suggestions to the plane; facts to the convex upper-concave lower, and suggestions to the concave upper-convex lower.

15. The convex wants results; the concave wants his theories respected, his ideals carried out, and ease and comfort for himself; the convex upper-concave lower wants practical advantages and power; the concave upper-convex lower wants sentiment and romance in harmony with his dreams and fancies.

16. The convex wants results, not excuses; the concave wants thoroughness and explanations.

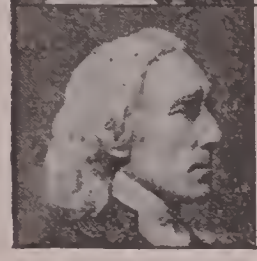
17. People who look alike are alike in character because both looks and character were developed in the same surroundings and conditions of life.

18. Persons of mixed races inherit some features from one race and some from another or others.

19. Persons of mixed races also inherit some traits of character from one race, and some from another or others.

Exercises

Write your reading of the characters of these men in the spaces indicated.

	Quick or Slow in Thought or Action	Practical or Impractical.	Impatient or Good-Natured	Energetic or Not Energetic	What Kind of Work	How to Influence
						
						
						
						

Note:—In writing your conclusions one word will usually be enough—like "Practical." In some cases you will want to use four words—like "Slow thought, Quick action." Under "What kind of work?" write words like "Planning," "Doing," "Painstaking," "Rapid Manual," etc. In answer to the question "How to Influence," write "Facts," "Facts and reasons," "Suggestions," etc. When you have finished, you will have a valuable chart.

Now Read Your Own Character at Sight

If you will now stand before your mirror, or use a hand-glass as you read, or place a photograph of yourself before you on the table, or better still, one full face photograph and one side view, I will prove to you in a few short minutes that the rules I have given to read character from the form of the features are almost absolutely infallible.

Examine your features carefully. Suppose you observe that you are a convex. Turn back to page 21 and you will find that you should be:

1. Quick in thought and observant;
2. Quick in speech;
3. Quick in action, and impatient;
4. Practical.

Think carefully now. Be honest with yourself. This is a confessional. Do not flatter or "jolly" yourself. Don't think just here of what you would *like* to be. Consider what you are. Compare your characteristics, habits of speech and thought and actions and methods with the convex from actual life whom I have described on pages 21 to 23.

Recall your actions at some recent business interview or social gathering and compare them with the case I have cited.

Then, unless you are a most unusual contradiction to the rule, I feel safe in asserting that you will find the description fits you.

Now, if you are a convex, you will doubtless wish to know how to cultivate some of the patience, deliberation and good-nature of the concave. If you

are a concave, you want to develop some of the quick, keen, practical qualities of the convex.

It is simple to do either.

If you are convex, school yourself to think more deeply of the effect of what you are impelled to say and do. In other words, try to imitate the concave, who is always relating cause and effect. If you are a concave, command yourself to be sure of your facts; to think only of what can be put into practical use; to test your theories by facts; and to come to your decisions more quickly. When a thing is to be done, do it. Do not procrastinate.

READING CHARACTER AT SIGHT



SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON TWO

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON TWO

THE THINKER, THE DOER AND THE ENJOYER

CHAPTER I

THE MAN OF BRAIN AND NERVE

Reading character at sight is just observation and common-sense.

Many people could read character much better than they do if they would only take a little pains—do a little careful looking and thinking.

You have learned enough just from Lesson One to make a startlingly correct reading of a stranger before an audience, and yet you read the convex and concave profiles correctly the very first thing you did—before you had studied the lessons at all. Perhaps this was the very first time you had ever given any thought to the differences in people's profiles and their meaning.

But when you did give the subject a little thought, you very quickly saw the truth.

This is just what I am trying to drive home—that every one who has seen and known people has enough stored-up facts about them to enable him to read character at sight if he would only sort his facts and give a little attention to the different types of people.

You know, in a general way, that there are several different types of human beings, but did you ever try to classify them? You could easily do it if you tried.



FIGURE 1 FIGURE 2 FIGURE 3

Three Different Kinds of Work

For example, did you ever consider that in the great world of work, some people do the thinking, studying, writing, recording and calculating; that others do the building, carrying, operating, digging and fighting; while still others direct the energies of the other two?

These are three different kinds of work. Each must be done by a type of man well fitted for it.

If you are by nature a mental worker, you can neither succeed nor be happy as a manual laborer. If you are gifted with natural aptitude for engineering and construction, you will be badly handicapped if you try to make your living as a teacher of Greek.

If you are an employer, you do not want to select men for office work who would do much better as foremen and superintendents.

You have seen many a business tragedy result from putting into the executive chair a man who was far better fitted to work at a lathe or at an engine.

So you see how well it pays to get these people into their right jobs.

But they *will* get into the wrong jobs. They choose the wrong kind of work for themselves, and even employers of experience put them into the wrong places.

And yet it is easy to tell just which is which at sight. You can do it yourself right now without a word of instruction.

You Now Read Character at Sight

I will prove it.
Look at Figures 1, 2 and 3.
Which man is a natural brain worker?
Which one is best fitted to work with his hands?
Which belongs to the executive type?
Of course! Easy, isn't it?

Just common-sense.

Figure 2 works with his head, because his head is big and his body frail.

Figure 3 works with his hands, because his bones and muscles are large and strong.

Figure 1 directs the work of the other two, because he is too stout for hard manual work, too fond of good times and good company to shut himself off alone for hard study, and because he is genial, practical and poised enough to get others to do things for him.

How the Thinker Looks

But let us look a little more closely at our mental worker.

His head, as you see, is somewhat large for the size of his body. His forehead is high and wide, but his jaw, chin and the lower part of his head generally are small. His chin is usually pointed. This gives his face a triangular shape, broad above and tapering to a point below. To put it in another way, this makes his head somewhat pear-shaped, with the large end up and the small end down.

This man's body is frail. His bones are small and his muscles slight. His shoulders are narrow and somewhat sloping. His features are finely chiseled, and his hands and feet are usually small and slight. His hair is also very fine, and there usually is not much of it.

Physical Traits of the Thinker

This man's brain and nervous system are unusually well developed, while his muscular and bony system and his digestive system are not so well developed.

As a result of this, he is inclined to be nervous, perhaps somewhat irritable, and to have a rather high-pitched voice.

On account of his nervousness, his movements are likely to be somewhat jerky and quick.

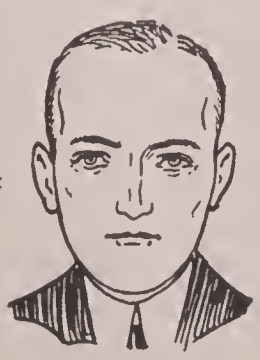
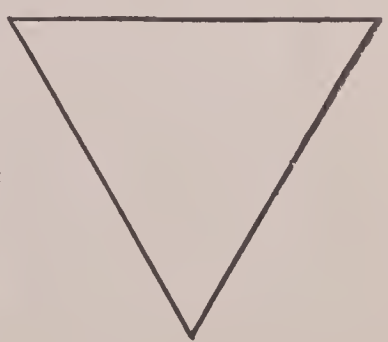
Naturally, he is not strong physically and has not much physical endurance.

It is a matter of scientific knowledge that this man's intestines are some ten to twenty feet shorter than those of the man whose strongest physical point is his digestive and nutritive system. So that you may always be able to identify and name this type of body build, let us call it the **Mental Type.**

This foregoing description fits the extreme type of thinker.

A symbol for this type of man can be taken from the shape of his face; thus: 

And his equation would be: ***Thinker*** =

Mental type =  =  = 

Now, as I mention the traits of this type of man, you will doubtless recognize them at once. You have known plenty of people just like this.

Character Traits of the Thinker

1. *Studiousness.*—Even as a child, this type of person shows his preferences strongly. He prefers his books and his studies to games and sports.

2. *Physical Frailty.*—He may be what is known as a great reader, or he may excel in the study and classification of flowers or insects. All his life long his greatest pitfall will be his lack of physical strength and endurance, and for this very reason a tendency to neglect his health, not to take enough exercise, not to get out of doors enough, not to eat properly and get enough relaxation and rest.

3. *Intellectual Bent.*—If a man of this type is of high grade and secures a good education and good training, he becomes a thinker, a reasoner, a research worker, an author, a scholar, or a lawyer. In other words, he is best qualified to enter some profession or business or some department of business or industry requiring high class intellectual work.

A large proportion of, but not all, educators, preachers, philosophers, scientists and artists are high grade, educated, trained men of the thinker type.

4. *Practical or Theoretical.*—Recall what you learned in Lesson One about the man with the convex profile, or convex upper-concave lower. He is practical, he is interested in facts, he wants to know what is what, and how things are done.



FIGURE 4
Mental Type



FIGURE 5
Mental Type

Now add to that what you have learned about the thinker, and you will readily make the combination. If the thinker is convex, or convex upper-concave lower, then he is more interested in scientific lines, or in practical affairs, than in ideals and theories.

The concave, or concave upper-convex lower, you learned, is interested in theories, in reasons, in relating cause to effect. He is more interested in "why," than he is in "what" and "how."

How to Know a Scientist From a Philosopher

5. *Philosophical.*—For this reason, the thinker type, if concave, is more likely to be a philosopher, a preacher, a teacher, a lecturer, a reformer, a poet, or if in the business world, a maker of plans and schemes.

Look up the portraits of as many famous scientists and philosophers as you can find and note the difference in their form of profile, and also that many of them are of the thinker type.

6. *Scientific.*—Among scientists are Lord Kelvin, Steinmetz, Elisha Gray, Curie, Roentgen, Haeckel and Huxley—all convex or convex upper-concave lower, and all more or less of the thinker type.

Among philosophers are Franklin, Herbert Spencer, Bergson, Schopenhauer and Horace Mann —all concave or plane, and all considerably of the thinker type.

Mental Detail Workers

7. *Capacity for Mental Drudgery.*—Men who are not so marked in their abilities and talents as those at the top of the ladder, or who have not received so thorough an education or training, and who are still of the thinker type, do the world's mental detail and drudgery.

They are clerks, retail salesmen, accountants, proof readers, copy readers, stenographers, designers, draughtsmen, estimators, or photographers. They do the detail calculation and figuring on engineering work, record and classify data for research workers, are attendants in libraries and art galleries, school teachers, music teachers, private secretaries, social workers, and oftentimes render such personal service as dentistry, chiropody, manicuring, barbering, etc.

Tragedy of the Untrained Thinker

8. *Unfitness for Manual Labor.*—When a man or woman of the thinker type for any reason fails to receive education and training for mental work his case is a tragedy.

He is too frail for hard physical labor. He hates it. He hates the grime and the dirt of it. He hates the rough, coarse materials he has to handle. He hates the crude, ugly surroundings in which he has to work.

Because he hates this kind of work, and because he is not strong enough, he does not succeed. He lags behind his fellows. He tires out quickly. So he either quits or gets "fired." He drifts from one job to another, and may be out of work a good deal of the time.

Having a great deal of natural brain power, unused, he is in danger of turning it to making a living without working. This is the type of man who "lives by his wits." You have seen such people.

In my studies in jails and prisons I have seen many of this type who have been convicted for forgery, swindling, petty thieving, picking pockets, offering worthless checks, and other crimes of stealth and scheming rather than boldness and force.

Many of these have fallen into evil ways, simply because they could not earn a living by manual labor and were not well enough educated and trained to earn a living by mental work.

How the Thinker Should Prepare for Life

People of this type should get just as complete and useful an education as possible.

Parents with children of this type have an important duty. It may mean some sacrifices. But it will pay in the end. No child of this type ought to be taken out of school because he can earn a few dollars a week in a factory or on a farm. Given a chance, he may make a fortune with his head, but he cannot earn a good living with his hands.

Teachers owe it to their pupils of this type to encourage them to prepare themselves for a professional career of some kind.

Employers have a double incentive for putting the man of the thinker type into the right kind of job and giving him the right training.

In the first place, it is the employer's duty to the man. It is not only an unkindness, but an injustice to put a frail man or boy at some work requiring physical strength or endurance. Such a man will not only fail at the work, but his failure will still further discourage him and drive him still nearer to the boundary of crime.

In the second place, such a man, properly placed, and properly trained, may develop into an asset of the highest value to the business in which he is engaged.

CHAPTER II

THE MAN OF BONE AND MUSCLE

In contrast with the pictures of men of the mental type study those of Lincoln and Grant (Figures 6 and 7).

Lincoln is tall, angular, raw boned, with large hands and large feet.

Grant is short, stocky, with broad square shoulders, and also with large hands and feet.

Study the faces of the two men. They are similar in this respect: both have square jaws and rather high cheek bones, which gives the whole head and face a rather square and angular appearance.

Lincoln and Grant represent the two leading types of the doer, the man of activity and motion, the man of bone and muscle. One is tall and angular, the other short and stocky, but both are square-built. Review the careers of these two great Americans and you get a very clear insight into the characters of men of this type.

Lincoln is known as the "rail splitter." As a young man he did tremendously hard, strenuous, prolonged physical work on a farm, on a canal boat, as a soldier, and as a surveyor. He was also a wrestler, a jumper, and a long distance pedestrian.

Grant also did a great deal of hard, strenuous physical labor on a farm and on a canal boat. He was a wood chopper, a farmer, a tanner, a horseman and a soldier. Grant also loved athletic sports, especially horseback riding.

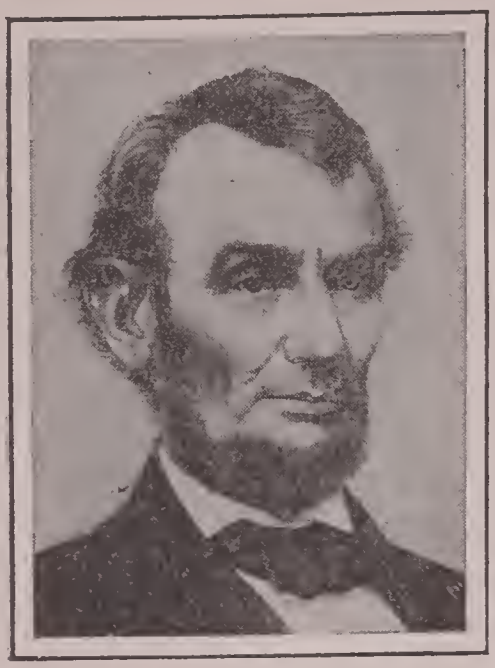
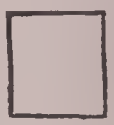


FIGURE 6
Motive Type

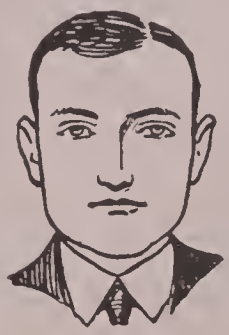
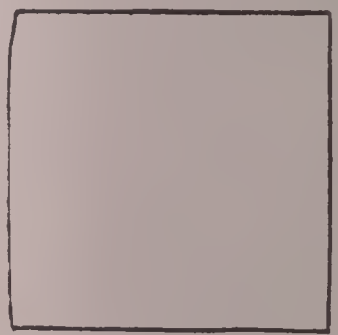


FIGURE 7
Motive Type

How the Doer Looks

This man is square-built. His face is square, so are his shoulders, and his hands. His frame is bony and muscular, his hands and feet large. Clearly, his symbol ought to be the 

His equation then would be: ***Doer*** =

Motive Type=  =  = 

Traits of the Doer

1. *Love of Activity and Motion.*—The doer not only likes activity and motion for himself, but he is usually passionately interested in anything that moves. He is the man that has undertaken the moving of everything that has moved on the face of the earth.

He is therefore interested in agriculture, mining, forestry, transportation, railway building, the construction of every kind of bridge, dam, canal and edifice.

His love of motion also makes him a driver, a horseback rider, an automobilist, an aviator, an engineer.

His desire for physical activity makes him an explorer, sailor, soldier and athlete.

He excels in hunting, fishing, baseball, football, golf, tennis and all other kinds of outdoor sports and games.

He digs into the earth and mounts into the air on high buildings, towers, balloons and airplanes.

2. *Love of Machinery.*—His love of motion also gives him an intense interest in every kind of machine. He builds them, invents them, operates them, repairs them.

As a boy, he wrestles, leaps, climbs and rides. But he is also interested in machinery and construction. He builds play houses, dams, water wheels, engines, toy automobiles, and all other kinds of machinery.

3. *Capacity for Manual Labor.*—This type of man, the doer, the lover of activity and motion, the

man of bone and muscle, is one of the easiest types to observe and study because he is found in great numbers among all men who work with their hands or operate machinery. He is found elsewhere, too, as you will learn a little later.

Love of Freedom

4. *Demand for Space.*—This man's love of motion and activity makes him demand space and elbow room. He does not like to be confined or restrained. His sphere of action must be wide and high.

The four walls of an office, the narrow confines of a desk, the cramped quarters of a store, the quiet and inactivity of a school room, all make him dissatisfied and restless.

This demand for space and physical freedom on the part of the doer has two significant results which you must always remember in dealing with him.

5. *Dislike of Study.*—In the first place, the extreme type of man of bone and muscle does not like study. Hard mental concentration on books is too confining for him. There is not enough motion about it. He quickly grows physically stale if he is compelled to keep it up for any length of time without enough physical exercise.

For this reason, the boy or girl of this type grows restless and dissatisfied if shut up too much with books and teachers. Such children want to give up school at an early age and get a job or go travelling. This simply means that without much education they are condemned to do nothing but physical or manual labor for life. How much better to combine a good deal of activity with schooling, such as manual

training, mechanics, nature study out of doors, agriculture, horticulture, etc.

The Stuff of Liberators

6. *Love of Liberty.*—The second characteristic resulting from this love of space and freedom is a passion for mental, religious and political freedom, or liberty.

Practically all of the world's great spiritual and political liberators were and are of this type.

You have already seen how Lincoln, the great emancipator, was typically a man of action, of bone and muscle; how Grant, the great soldier, who fought for liberty, was also a man of this type.

To this type, or modifications of it, also belong Washington, Jefferson, Wilberforce, Gladstone, William Lloyd Garrison, Wendell Phillips, John Brown, Lafayette, Kossuth, Rousseau, Kerensky, Foch, Pershing, Roosevelt, Wilson, Wood, Mrs. Pankhurst and a host of others.

Labor unionism, a movement for the freedom of those who labor, had its inception among hand workers.

Remember then that this type of man is independent and liberty loving in thought and in action.

He is interested in motion, activity, building, construction, transportation, exploring and fighting.

CHAPTER III

THE MAN WHO ENJOYS HIMSELF; THE FAT MAN

Did you ever see a fat man begging?

I never saw but one, and he was drunk.

And I will tell you why.

The fat man naturally loves the good things of life—good food, good clothing, a comfortable bed and surroundings, and leisure. If you want to go where good food is served, follow the crowd of fat men.

Since this type of man loves good things he is interested in them. He studies them. He concentrates his mind on them.

While the man whose assets are all above his ears is interested in ideas, ideals, plans, ambitions, and while the man of bone and muscle is interested in games, sports, building, and travelling, the fat man is interested in his three square meals a day, a warm house and a cozy bed.

Why the Fat Man Knows How to Make Money

Now all three men know that it takes money to get the things they need and would enjoy having.

But the thinker is interested in his studies and so gives money only secondary consideration.

The worker is interested in his digging and building, in running a hundred miles an hour, climbing five miles into the air on an airplane, so he has not much time or thought to devote to money matters.



FIGURE 8

The fat man, however, since he knows it takes money to get the things he wants, devotes himself pretty thoroughly to money.

He studies it, he knows its value, he learns how to make it, he learns how to handle it, to make it work for him, to make it grow.

Why the Fat Man Has Calm Judgment

The fat man, when in good health, is comfortable physically.

He does not suffer from the high nervous tension and physical frailty of the thinker.

Neither is he driven on by the great physical restlessness and desire for motion and activity of the worker.

Therefore the fat man has poise. He can ponder things and render calm judgment.

His comfort and good feeling make him genial and good-natured. He attracts others, he gets them to do things for him. He supplies them with money in the form of wages or loans. In this way, he profits by the efforts of the thinker and the doer.

He gets the thinker to search the material universe for facts, to make inventions, discoveries and plans.

He carries these plans and inventions to the doer, and gets him to put them into operation. He is well paid for his trouble. And he deserves it. What would the other two do without him?

The Fat Man Likes to Handle Goods

Because he is interested in food, the fat man knows what is good to eat, and is more capable of supplying palatable and nourishing food than a man of any other type. He is therefore often a butcher, baker, grocer, chef, hotel or restaurant proprietor. Because he is interested in the other necessaries and luxuries of life, he is also a merchant, an importer, an exporter, a miller, a food manufacturer.

How the Fat Man Looks

Physically the fat man needs little description. Typically, his head is small in proportion to his body and is pear-shaped, but with the small end up and the large end down. His cheeks are round and full, his lips rather full, his neck thick, his chest and shoulders heavy and often round, his abdomen large, his hands, feet and limbs round and well filled out with fat.

He is inclined to be rather inactive physically, and apparently does not require so much physical exercise as either the thinker or the doer.

Physiologically it has been determined that the intestines of the man of this type are from ten to twenty feet longer than those of either the thinker or the doer. No wonder he has a splendid digestion and that he not only enjoys good things to eat, but assimilates them and puts on flesh.

Because of this abundant vitality of the fat man, we shall call his type of body build the vital type.

Since he is so round, his symbol is the circle 

So his equation is: ***Enjoyer*** =

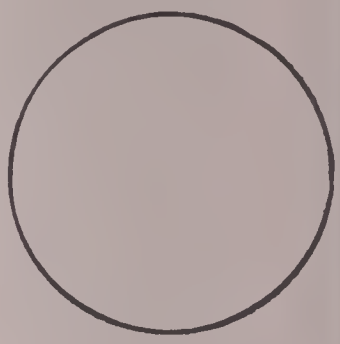
Vital Type =



=



=



Traits of the Fat Man

Mentally, the average fat man is not very keen on abstruse subjects, does not care much for theories, doesn't delve very deeply into scientific and philosophic study, and is not much given to "isms."

Wherever you find a crowd of radicals and fanatics together, you will almost always find a crowd of lean and hungry-looking people.

The fat man may be—and often is—a brainy man. You will soon learn how to tell whether he is or not.

1. *Sense of Values.*—The fat man has a keen sense of values, usually good practical judgment, and a good sense of justice.

2. *Geniality.*—Socially, the fat man likes good fellowship and a jolly good time, usually with plenty to eat and drink as a part of the entertainment.

Go wherever men congregate together for social fellowship, the club, the saloon, the men's café and restaurant, and you will find a very large proportion of those present belonging to this type.

3. *Political Sense.*—Since the game of politics, as it is usually played, depends very largely upon the ability to make friends and to handle people successfully, both as individuals and in the mass, you find the fat man prevalent in politics of every grade. He may not always be an office-holder, but go into any city which is ruled and controlled by a boss, and you will find that the man sitting behind the throne and pulling the strings is usually a man of large girth and heavy jowls.

It is not for nothing that the cartoonists, those shrewd observers of life, nearly always represent the professional politician as a fat man.

4. *Financial Sense.*—Wherever there is sight and sound of money, there you will find that fat men gathered together, whether it is in banks, in brokers' offices, on the stock, grain and produce exchanges, in treasureships of corporations, in promotion schemes and in all kinds of speculation.

Observe, however, that in most cases it is the frail men and the muscular men who do the speculating, while the fat man sits at the receipt of customs and handles their deals for them.

No other type of man is so well qualified to look out for himself along material lines as the fat man.

5. *Self-Indulgence.*—His greatest handicap is his tendency to self-indulgence. If he does not curb this, he is in great danger of becoming too corpulent, which not only slows him up physically and mentally, but shortens his life.

It is stated by insurance statisticians that no really fat man lives to be eighty years old.

In the great scheme of things, the thinker fur-

nishes us with our ideas, the worker does the physical work of the world, while the fat man furnishes us with our money, food, clothing and homes—also with most of our government.

Each, therefore, has his place, and each is entitled to his due reward.

The mental, the motive, the vital—these are the three types or elements of body build. They represent large development, respectively, of the brain and nervous system, the bones and muscles, and the digestive system.

But sometimes you see two or more elements well developed in the same man. I will tell you about these combinations in the next four chapters.

CHAPTER IV

THE ENGINEER: THE DOER, WITH A BRAIN

Look at the man in Figure 9.

He is a good combination of Figures 2 and 3, is he not?

He has not only the wide, high forehead and large well-developed head of the thinker, but he has the square jaw, large nose and high cheekbones of the doer.

He has not only some of the delicacy and refinement of appearance and of build of the thinker, but he also has the square shoulders and well-developed bones and muscles of the doer.

What has happened it is easy enough to understand—the man of bone and muscle has developed a brain.

Since he is a combination of the mental and the motive types of body build, we shall call him the **mental-motive type.** His symbol is a combination of the square and the triangle; as, 

His equation is: ***Engineer*** =

Mental Motive Type =



=



=

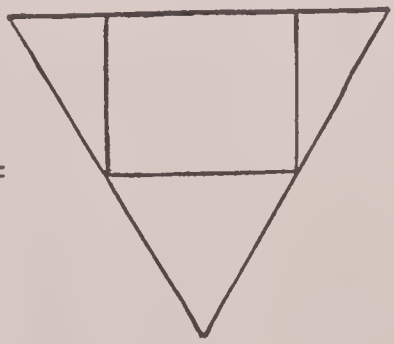




FIGURE 9
Mental-Motive Type



FIGURE 10
Mental-Motive Type

Now when the doer of physical work acquires a big, active brain, it is natural enough that his brain should go on working with tools, machinery, building, ships, railroads, battles, and liberty.

The Mental Side of Physical Work

So he uses his brain to invent new machinery, new and better ways of doing things.

Edison, Marconi, the Wright brothers, John M. Browning, Elias Howe, Alexander Graham Bell and many other inventors are of this type or modifications of it.

Instead of a carpenter or bricklayer, he becomes an architect or construction engineer; instead of a digger of ditches and canals, he becomes a hydraulic engineer; instead of a machinist or operative, he be-

comes a mechanical engineer; instead of a lineman or bell hanger, he becomes an electrical engineer.

This type of man is often found in manufacturing, advertising, selling and directing the operations of all kinds of buildings, machinery, ships, locomotives, bridges and other products of the worker.

Or the man of bone and muscle who has developed a brain may get even further away from the actual work. He may be a writer on technical subjects, a teacher in a college of engineering, a war correspondent, a strategist, a professor of the science of agriculture, or even an artist making pictures of buildings and machinery.

He Loves and Works for Liberty

Having all of the love of freedom of the man of activity and motion, it is natural that a man of this type should be especially interested in freedom of thought and freedom of political action, so he is the orator, the writer, the pleader, the agitator, and oftentimes even the scientist and philosopher who devotes his entire thought and energy to religious, political or intellectual freedom.

Need for Physical Activity

If it is a tragedy for the typical man of bone and muscle to neglect his education, it is even more disastrous in the case of this man. With his natural mental faculties and his ambition, he would never be satisfied with a mere manual worker's job.

Another danger which this type of man needs to

avoid is too close confinement and not enough exercise. The body of a man of this type needs activity. If he does not get it in his work, then he ought to get it in games or sports. The doctors' offices, the sanitaria, are full of men of this type who have neglected physical exercise until their bodies, which were naturally created for motion and activity, rebel and they have to pay the penalty.

Need of Financial Advice

This type of man also frequently needs a competent financial adviser.

Inventors and engineers are notoriously indifferent to money matters, and often incompetent to handle them. Of all the millions of dollars' worth of "wild cat" stocks and bonds sold in this country every year, probably the majority is taken by men of this type. Such men should either leave all their investments to a thoroughly reliable banker or invest in gilt-edge securities only.

Of course many men of this type do not attain the height of great inventors or great engineers. They are engaged in more obscure and mediocre places, doing mental work on mechanical construction, or transportation affairs, or physical work which requires mental ability. Or they may be entire misfits, and may be trying to do some kind of work for which they are not well fitted, such as either purely physical or mental drudgery.

The mere fact that a man works at a job or follows a profession is by no means a certain indication that he is well fitted for it. In fact, our experi-

ence has been that between the ages of thirty and forty a very large proportion of men are trying to do work they do not like, which they cannot do well, in which they are therefore unsuccessful and unhappy.

This is a tragedy not only because of their discontent and failure, but because of the excellent service they might be doing for themselves and for mankind if they were in their right places.

Value of Self-Analysis

You are of course analyzing yourself as you study this course of lessons, and learning more and more about yourself every page you read.

There can be no more valuable use to which you put what you learn here than in this analysis of yourself and your talents for the purpose of learning just what you can best do in the great world of work.

If you are of the pure thinker type, with large head, intensely active brain and frail body, you know that you ought not to try to do any kind of hard manual labor, but ought to prepare yourself for some kind of intellectual occupation.

If you are of the pure bone and muscle type, then you know that you ought not to try to do any kind of work which will keep you confined many hours a day within the four walls of an office, but that you will be happier and far more successful if engaged in some more active pursuit.

If you are a fat man, then you ought not to try to be either an intellectual or hard manual worker,

but ought to give your attention to buying and selling, finance, politics, or some other occupation where you deal directly with money and with people.

If you are of this combination type of thinker and doer, you ought by all means to secure as thorough an education along technical or engineering lines as you possibly can, you ought to take up some line of work which gives you a certain amount of physical activity as well as mental, and at the same time enables you to deal in a mental way with things which move or are constructive.

CHAPTER V

THE ORGANIZER, FINANCIER OR JUDGE

When you see a fat man with a great dome of a head, like the one shown below, where do you class him?

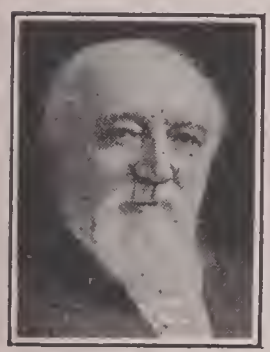
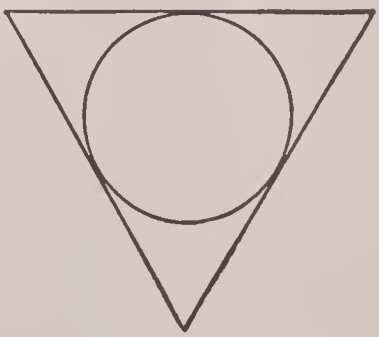
Or, if you have never consciously classed him before, where would you place him now, with your knowledge of the thinker and the man who enjoys good things, of which types he is the combination?

Since he is a combination of the mental and vital types of body build, you can easily remember him as the **Mental-Vital Type.**

His symbol, of course, is a combination of triangle and circle 

His equation is: ***The organizer*** =

Mental-Vital Type =

 =  = 

The Organizer and Financier

With that great brain of his concentrated upon money, he would be a captain of industry, capitalist or banker, would he not? He would study how to bring money, materials, machinery, methods, markets and men together to accomplish some big thing

and to make wages for the worker, product for the consumer and profits for the investor. Bringing all these things together is organization and the man who does it successfully is a true organizer.

Did you ever notice that the cartoonist always draws the millionaire, the capitalist, the magnate as a fat man?

The Judge

Using his mental powers to settle differences between others, guided by his sense of justice, sustained by his natural poise, taking his time to weigh things carefully, and not being hurried, worried or uncomfortable, he would be especially likely to render a fair, impartial judgment.

That the judge is very often a fat man has often been noticed.

Shakespeare, one of the greatest of all students of human nature, said,

> "And then the justice,
> In fair round belly,
> With good capon lin'd."

This man, with his power of organization and his natural ability to deal with men is often a leader in politics, like Taft, Mark Hanna, Charles F. Murphy, Oscar Underwood, Grover Cleveland, Tom Reed and many others, both big and little politicians. Many of them only "play politics" among their associates in a school, store or factory. What you want to know is not so much that he is a successful politician, as that he has leanings in that direction.

Powerful Personality

Physically, this man is endowed with great vitality and recuperative power.

It is a well-known fact that an abundance of vitality gives courage, cheerfulness, optimism, self-confidence and force of character.

All these result in a consciousness of power, which is a marked attribute of many men of this type.

This consciousness of power and calm, poised courage inspire confidence. It is this combination of qualities which so often gives a man of this type "a powerful personality." There seems to radiate from him something which compels respect, admiration, oftentimes affection and confidence.

Leadership and Authority

These are the qualities which make a man a leader and a ruler. Add to these the fat man's natural instincts for financial affairs and for impartial justice, and you begin to see why it is that, with some few exceptions, the men who have led great movements, who have organized great industries, who have built up great fortunes, who have held the reins of power and authority over great peoples, who sit in the seats of power in government, in finance and in industry, who are our merchant princes, are fat men with brains.

Nor do you need to look alone at the high places of the earth for these men. Wherever organizing ability, executive ability, powers of leadership and financial judgment are needed, they are to be found.

CHAPTER VI

THE RAILROAD MANAGER, THE GENERAL AND THE ADMIRAL; THE FAT MAN WITH BONE AND MUSCLE

It is plain, of course, that if a man has naturally a good muscular and bony framework so that he is interested in activity and motion, and if in addition he has a good digestive system, so that he likes good things, and as he grows older he puts on flesh, he will, or ought to, gravitate to positions of authority in connection with building, manufacturing, railroading, shipping, soldiering, agriculture or some other form of activity where there is plenty of motion.

Leaders Among the Doers

Most fat men do not begin to grow corpulent until past their fortieth year. Many men who were prominent in athletics and other such sports in their teens and early twenties afterwards put on flesh and become athletic managers, baseball managers, showmen, trainers and treasurers of baseball teams and athletic associations.

McGraw, Robertson, Stallings, Ban Johnson, Tener, Comiskey and others are good examples.

This also is the class from which railway officials are very largely drawn — yardmasters, division superintendents, general superintendents, freight and traffic managers, general managers, and even railroad presidents. Cornelius Vanderbilt, Cassatt, J. J. Hill, Ripley and many others were and are of this type.



FIGURE 11
Motive-Vital Type



FIGURE 12
Motive-Vital Type

Foremen, superintendents and general managers amongst manufacturers, executives in building and contracting, police officials, railway conductors, are oftentimes men of bone and muscle who have grown fat.

Joffre, Foch, von Hindenburg, Ludendorff, French and many other generals exhibit this same tendency.

Admiral Dewey grew quite stout in his later years, as did also Farragut. Admirals and commanders in the British, French and German navies many of them are men of bone and muscle who have put on flesh.

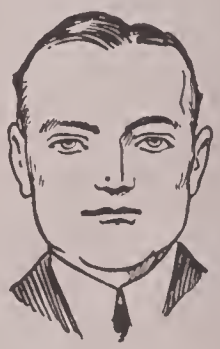
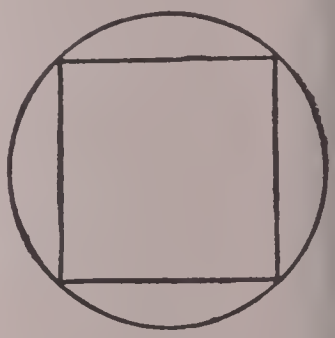
How the Vital-Motive Looks

These men are not always easy to distinguish from the typical fat man. The physical difference between the two lies in the fact that this type of man shows underneath the fat the squareness of the jaw, squareness of the shoulders, the large bones in the wrist and ankles, the height of the cheekbones and the large, high-bridged nose, which belong to the motive-type.

This is the **Vital-Motive Type.**

Its symbol is a combination of square and circle 

The equation is: ***General*** =

Vital-Motive Type =  =  = 

CHAPTER VII

THE ALL 'ROUND MAN

Here was one of the most interesting men of his day—Theodore Roosevelt (see page 40).

He was adored—and hated; cheered—and hissed; praised to the skies—and cursed to the depths; looked up to as a great constructive and beneficent force—and feared as a great destructive and dangerous menace.

But no one could ignore him.

He touched the imaginations and personal interests of every class of men.

Study his portrait.

See his head, big and well-developed in all directions.

See the square jaw and high cheek-bones.

See his full cheeks and note the fullness of his neck.

Think of what he did.

He was a deep student, a prominent naturalist, a successful writer of historical treatises, a correspondent and a philosopher.

He had been a ranchman, he was a mighty hunter. He was a soldier, a boxer, a tennis player, an explorer, a horseback rider, a wide and extensive traveler, an agitator for liberty.

He was a supreme executive, a capable financier, one of America's most successful politicians, a great peacemaker, and is held by some to have been one of America's foremost statesmen.

He was one of the finest examples of balance among intellect, bone and muscle, and executive ability.

He was a man in whom all three of these elements were developed harmoniously and powerfully, not one or two at the expense of any other or others.

Men of Balanced Body Build

There are many men in the public eye today, and have been many men in the public eye in the past, who have a similar degree of balance.

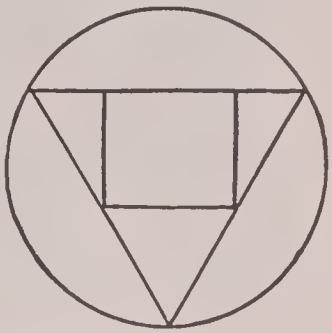
There is Lloyd George, the great English statesman and leader, who is almost as versatile in his powers and achievements as our own Roosevelt. Clemenceau, the premier of France, Franklin D. Lane, one of the ablest members of President Wilson's cabinet, John Wanamaker, the great merchant, Andrew Carnegie, J. Pierpont Morgan, and many others you will find who belong to this class, if you will study the portraits of the great leaders and versatile men of achievement of the past and present.

Washington and Franklin were men of this type. Napoleon, Cromwell, Cecil Rhodes, Porfirio Diaz and other great builders of empire were of this all around balanced type of physical, mental and spiritual organization.

This balanced type is appropriately called the **Mental-Motive-Vital Type.**

Its symbol is a combination of the triangle, square and circle 

Its equation is: ***All-'round Man*** =

Mental-Motive-Vital Type=  =  = 

These men are great sources of inspiration. They repay the closest study and emulation.

Inspiration for Self-Development

The great lesson of their lives lies in the fact that no matter what a man's natural endowment may be, he can develop it, improve upon it, round it out.

Roosevelt was frail and sickly in his boyhood and made up his mind to develop a strong, rugged physique.

It is a simple fact that, no matter what your natural endowment may be, or how ill-balanced you may be in the three elements of brain and nerve, bone and muscle, and digestive system, you need not be discouraged, you need not feel that you are hopelessly handicapped.

Any man can, by determination and application, develop his intellect.



FIGURE 13
Mental-Motive-Vital Type



FIGURE 14
Mental-Motive-Vital Type

No matter how frail you are by nature, you can by simple living, judicious exercise, and wise rest and relaxation, develop a sturdier, stronger, more rugged physical body.

No matter how little financial judgment, poise, geniality and ability to deal with men you may have by inheritance, you may develop all of these. It is every man's duty to be as well nourished as he can.

Make Use of What You Have

Do not misunderstand me.

I have said that the fat man normally has some ten to twenty feet more intestine than the frail, nervous man. I do not want you to think that by any method of diet or exercise you can increase the size and capacity of your digestive organs.

I do not mean to tell you that if you are intended by nature to be a lean, slender man you can become a fat man.

I do not say that by any systematic course of study you can develop an intellect of superior power if you have by nature only moderate intellectual endowment.

What I do mean to tell you is, that no matter what your natural endowment, you can improve upon it.

If you have a moderate intellectual endowment, you can at least make the very most and best use of it.

Find Your Place in the World

But I have a still more hopeful method for you.

Whatever your type, there is a place for you in the world's work. There is something that you can do—and do well—something that you will love to do, something in which you will take a great interest, and the doing of which will give you happiness and satisfaction.

No matter what your weaknesses there are places where they will handicap you but little.

If you are wise, therefore, you will study yourself carefully, you will analyze all of your talents, you will study the great field of vocations, of which there are now such an almost innumerable multitude. Later in this course I will help you to do this for yourself and for others.

You will find for yourself a place where your very best and strongest qualities will come into play,

where you can develop and use them and get the very most out of them for yourself and for mankind.

You will seek a place where your deficiencies and handicaps will interfere with your progress as little as possible.

Value of Knowledge About Body Build

You may wonder why I emphasize this point so strongly in this particular lesson.

It is because experience has taught me over and over again that some of the most tragic failures among men occur because they have not rightly estimated their capacities as indicated by body build.

This may seem strange to you, after the quickness and ease with which you selected from the three portraits given at the beginning of this lesson the thinker, the doer and the man who enjoys himself.

But, strange as it may seem, people do not observe, they do not use common-sense, they do not see even as elementary and easy a classification as the one which you are now learning.

And yet, such classifications as these, which anyone could learn to make, are amongst the most valuable possible in the study of human nature.

CHAPTER VIII

JOBS FOR MEN WHO THINK, MEN WHO DO, AND MEN WHO ENJOY THEMSELVES

I might tell you to sort your men and jobs this way:

The thinker does mental work.

The doer—physical work.

The man who enjoys himself—direction and supervision.

The doer who thinks—invention and engineering.

The fat man with a brain—organization, finance and judicial work.

The doer who puts on flesh—executive work in building, manufacturing and transportation.

The well-balanced man—all around activity.

You will immediately say, "That is too indefinite, too general, too loose." And you would be right.

A Rough Classification of Vocations

Picking jobs for these different types is not quite so simple as that.

So I shall name some of the actual vocations and positions for which each of the different types is fitted.

The thinker: Advertising, art, authorship, clerical work, education, journalism, law, medicine, ministry, music, philosophy, scientific research, statistics, theology, secretarial work, stenography, retail selling, mechanical drawing, designing, library service, engraving, proof-reading, accountancy.

The doer: Agriculture, athletics, construction, exploration, fishing and hunting, forestry, manufacturing, mechanics, mining, transportation, and military or naval service.

The man who enjoys himself: Manufacturing, buying and selling food products, hotel and restaurant, merchandising, politics, banking and brokerage, administration and management.

The thinker-doer: Advertising mechanical products, scientific agriculture, architecture, mechanical and technical art, mechanical and technical authorship, engineering in all its branches, writing on exploration and military affairs, fishing, hunting and forestry; invention, journalism, law, manufacturing, selling of mechanical and construction products, surgery, the stage, mental work in connection with transportation, military and naval affairs.

The fat man with a brain: Organization, promotion, finance, judicial work, merchandising, ministry, platform, politics, selling, leadership in many lines.

The man of bone and muscle who has grown fat: Executive and managerial work in connection with agriculture, architecture, athletics, construction, engineering, exploration, fishing, forestry, manufacturing, mechanics, mining, the stage, transportation, military and naval operations.

The balanced man: Intellectual, financial, industrial, commercial, or political leadership in some form on either a small scale or a large scale.

Even this classification is general.

If you are of the mental-motive type, I do not

wonder that you ask, "Well, which one of that long list is the vocation for me?"

Judging from body build alone, I could not tell you—you cannot decide for yourself.

But, taking the indications of body build and combining them with the indications of other things you have learned and will learn, you can make a definite choice.

CHAPTER IX

HOW TO PERSUADE THINKERS, DOERS AND ENJOYERS

There is no use wasting your time in giving a man facts, reasons or suggestions unless he is interested in what you have to say.

You do not get your message over to him.

In short, you do not stir up his feelings, and you have to stir up a man's feelings to make him believe what you want him to believe, to make him do what you want him to do.

The problem is always to make the very first thing you say or do whip up your man's interest so that he will listen to what follows and to do this you have to hit him where he lives, to use a common but very apt expression. In other words, you have to appeal to that part of his nature which is widest awake and most active.

Persuading the Thinker

For example, the thinker lives in his brain. He lives in the realm of intellect, much more largely than in any other.

When you get hold of a man of this type, therefore, and want to persuade him to either belief or action, first look at his profile and find out what kind of intellect he has, whether it is practical, matter of fact, keen and quick, or whether it is theoretical, abstract, slow and deliberate.

Then you will know whether to give him facts or theories, whether to hit the high spots of your propo-

sition and trust his quickness and keenness to keep up with you, or whether to go slowly and explain as you go.

If your proposition has an artistic, educational, literary or scientific angle to it, emphasize that. Show him that side of the proposition first.

Whatever you do, be sure to show him that you take it for granted that he has intelligence enough to grasp the essentials and principles of your proposition. In short, you can always interest him if you stimulate his mental activity, or if you promise him intellectual pleasure of any kind.

If he is a man who likes facts, show him how he can learn more facts. If he is a man who prefers theories, show him how he can evolve more theories. In short, show him the *educational* value of your proposition.

Selling a Thinker a Pair of Shoes

For example, if you are selling this type of man a pair of shoes, and he is a man with convex form of forehead, you can interest him by telling him where the leather came from, how it is prepared, what are the special advantages of the kind of tanning it is given, and any other such fact.

If he is of the concave form of forehead, perhaps you can theorize a bit for him. Give him something on the philosophy of shoes. Tell him that good observers soon learn to read the character of men from the way they wear out their shoes; that a man of wide experience in hiring negroes once stated that if a negro's feet were well and neatly shod, he always

hired him and almost never was disappointed in him, whereas if his shoes were very radical in color or shape, or were badly worn, turned over, run down, or full of holes, or lacked polish, he always found that negro to be a shiftless, irresponsible, careless type.

In meeting the mental type socially, follow the same principles. Remember that they live in the realm of ideas, arguments, discussions, literature, art, music, science and philosophy. Oftentimes their range of interest is wide, but they look at whatever they may be interested in from the intellectual angle.

Persuading the Doer

When you are trying to sell something to a man of the doer type, a man of bone and muscle who loves activity and motion, by all means, if possible, put something in front of him that moves or works. If you are selling him a machine, show him the machine, or show him a model of it, or show him a photograph of it. If you are selling an intangible product, draw a diagram illustrating it.

The arguments that will appeal to him are principally arguments which make him feel that he can build or construct, that he can ride or travel, that he can explore, that he can fish or hunt, that he can play games of some kind, or witness games, that he can get out of doors, that he can have freedom and liberty, either of action or of thought.

If you are selling this man a pair of shoes, show him how easy they are to walk in.

Socially, you will find this type of man lives much

on some kind of athletic field. His social activity takes the form of golf or tennis or baseball or canoeing or horseback riding or motoring.

If you want to entertain him, entertain him in this way. If you want to talk to him about something that you are sure will interest him, talk to him about the latest inventions and improvements in air-craft, or about a new type of golf club, or a new kind of fishing rod, or some especially attractive route for automobiling or motor boating.

Persuading the Enjoyer

The man who enjoys things is frequently interested in food, drink, cigars, land, houses, good fellowship and entertainment.

He has keen financial sense, however, and if you are trying to persuade him, you would do well to talk profits to him. Remember that in a very large majority of cases he doesn't care much about putting up his money in some other man's game, but is perfectly willing to handle other people's money in his own game. If you want to get him into your game, you will have to let him into the inside.

Whatever you try to sell him, or in whatever way you try to persuade him, make the thing look attractive to him from the standpoint of physical enjoyment, or profits with which he can purchase physical enjoyment.

Socially, this man is usually a hearty, genial good fellow. He likes to eat heartily, and he likes to have you eat heartily with him. He likes to order the food and have you praise it and enjoy it. He likes

a good story and a hearty laugh. He is very often a joker, sometimes a practical joker, and he resents having people take offense at his jokes, whatever they may be.

In conversation, he takes a special interest in food, wines, cigars, finance, government, politics and people.

An Employer of the Mental Type

If your boss is of the thinker type, show him your interest in the intellectual angle of the business. Find out what practical, theoretic, scientific or philosophical hobbies he has, and prepare yourself to talk with him about them.

Be careful not to irritate this man. He is usually nervous, and is often most violently irritated by stupidity or lack of understanding.

Remember also that he is likely to be idealistic and to want his employees to share his ideals with him. Find out what his ideals are, and at least do not run counter to them.

An Employer of the Motive Type

If your boss is of the doer type, is a man of bone and muscle, of motion and activity, show your appreciation of his qualities by being active yourself.

Keep a sharp eye for any mechanical improvement you may be able to make. You will always find him interested in it.

Bear in mind his independence, his love of liberty, and if there is any way in which you can give him

more time for active moving about, you will find it to your advantage to do so.

An Employer of the Vital Type

If your boss is a fat man, one of the best things you can do is to save him steps. Wait on him. Make him comfortable. Use your judgment in doing this. Don't pester him with your attentions. Don't be servile, but just quietly, in the most matter-of-fact way you can, help him to enjoy himself.

Remember also that he is interested in profits, so if you can do anything to add to his profits, it is greatly to your interest to do so.

Handling Employees of Various Types

If you are an employer, or an executive, these same rules apply in the management of men.

The thinker will respond most nobly to any appeal to his reason, judgment and intellect, or to his idealism.

The doer can be touched in his desire for achievement, for construction, for the feeling that he has done something worth while along mechanical or transportation lines. You can also appeal to his sense of independence, freedom and liberty.

The man who enjoys himself responds readily to good fellowship. An appeal to his friendship, a good meal, a box of candy or cigars, or a bottle of wine, means far more to him than the gift of a book or a tennis racquet.

Bonuses and profit sharing also appeal more to

this type of man than to the other two types. He also likes to be given authority, to be placed in an executive position and to be given an opportunity to direct the work of others.

This brief and sketchy review of the methods best adapted to handling these three different types of men show how wrong is the idea that many managers seem to have that the same treatment will succeed with all types of workers. I have seen many managers utterly disgusted because their well-meant efforts received such ungrateful treatment at the hands of their employees.

They might have known, if they had only had used a little observation and common-sense, that not all of their employees would be delighted and rendered faithful and loyal by a banquet or the establishment of a lunch room. They might have known also that bonuses and profit sharing would not appeal to all employees alike. As a matter of fact, most men of the bone and muscle type would far rather have a regular, stated and stipulated wage in their pay envelopes every Saturday night than to have eleven dollars one Saturday night, twelve dollars another Saturday night, eleven dollars another, then back to ten again another. And they feel this way about it, although their regular wage may be only ten dollars.

Summary of Lesson Two

In this lesson you have learned that:

1. There are three distinct kinds of workers in the world. (a) Those who think, study, write and

calculate; (b) those who build, carry, operate, dig and fight; (c) those who direct the energies of the other two.

2. These three distinct types of workers are distinguished by their body build.

3. The man who thinks, studies, records and calculates has a large head and a small body.

4. His head is wide above and tapers to a point at the chin, giving it a triangular shape.

5. His bones and muscles are frail, his features delicate, his hands and feet slenderly built.

6. His brain and nervous system are usually well developed, while his muscular and bony system and his digestive system are not so well developed.

7. He is inclined to be nervous, irritable, with rather a high pitched voice, with quick and jerky movements, is not strong physically, and has not much physical endurance. He is called the mental type.

8. His character traits are as follows:

Studiousness.	Physical frailty.
Intellectual bent.	Practical if convex upper, theoretical if concave upper; philosophical if concave upper, scientific if convex upper.
Capacity for mental drudgery.	Unfitness for manual labor.

9. This man should prepare for life by acquiring just as complete an education as possible for some kind of professional or intellectual work.

10. The man who builds, carries, operates, digs and fights is of the motive type.

11. The man of bone and muscle is either tall, angular, raw boned, with large hands and feet, or short, stocky, with broad, square shoulders and large hands and feet.

12. His jaw is square and his cheek bones high, giving his face in general a square shape.

13. The man of bony type loves activity and motion for himself and is usually interested in anything that moves.

14. He likes to drive machinery and he likes to ride fast.

15. This man has both strength and endurance, and is capable of hard manual labor.

16. Because of his great activity this man loves physical, mental, religious and political liberty.

17. Because of his fondness for physical activity and freedom, this man does not like study and confinement.

18. The man who likes to direct the work of others also enjoys physical pleasures, comfort and luxury.

19. Because he wants these things, he is interested in money with which to buy them.

20. He studies money, thinks about money, knows the value of money, learns how to make money, and how to get the most out of money.

21. Because he has money and is well fed, well clothed and well housed, this man has calm and usually unprejudiced judgment.

22. Because this man is interested in good things

to eat and wear, he is usually successful in handling all kinds of merchandise.

23. Physically this man is fat, with round face and round body. He is the vital type.

24. This man is, on account of his weight, rather inactive physically.

25. The traits of the enjoyer are:

A sense of values.	Geniality.
Political sense.	Financial sense.
Self-indulgence.	Judicial sense.

26. The doer with a brain is the mental-motive type.

27. This type is the engineer type and is interested in the intellectual side of machinery, building, transportation, military affairs and agriculture.

28. This man oftentimes has need of sound financial advice.

29. The fat man with a brain is of the mental-vital type.

30. This type is the organizer, financier or judge.

31. He has usually a powerful personality and is qualified for leadership and authority.

32. The man of bone and muscle who puts on flesh becomes a railroad manager, a general or an admiral, or in some other capacity is a leader of men among those who do manual work.

33. The man who has a well-developed brain, a well-developed muscular and bony system, and a well-developed digestive system, so that he is well balanced in body build, is the all-round man.

34. This man has the mental-motive-vital type of body build.

35. The thinker does mental work, the doer physical work, the man who enjoys himself directs and supervises; the doer who thinks is inventive and engineering, the fat man with a brain does organization, finance and judicial work; the well balanced man all 'round activity and leadership.

36. To persuade the thinker, first determine the character of his intellect, then present to him either facts or theories, either the principal points of your proposition or full explanation, either the scientific, artistic or literary side of your proposition. In any event, stimulate his mental activity.

37. In persuading the doer, show him something that works or that he can work himself, or if you cannot do this, make a drawing or diagram of your proposition.

38. Appeal to the love of freedom and activity of the doer.

39. Socially the doer is interested in all kinds of athletic games and sports, in machinery, invention and building.

40. In persuading the enjoyer, remember his interest in food, drink, land, houses, good fellowship and entertainment.

41. If your boss is of the thinker type, show your interest in the intellectual angle of the business.

42. If your boss is of the doer type, appeal to his love of activity, his interest in machinery and his love of independence and liberty.

43. If your employer is of the vital type, wait on him, make him comfortable and show him profits.

44. In handling employees, appeal to the reason,

judgment and intellect and the idealism of the thinker.

45. Appeal to the interest in mechanical or transportation lines, or the love of independence, freedom and liberty of the man of the motive type.

46. Appeal to the love of ease, comfort and profits of the vital type.

Exercises for Lesson Two
Analyze Yourself

You are now ready to continue your own analysis, begun in the exercises provided with Lesson One.

Take your position again before a mirror, or use your photographs.

Are you mental, motive, or vital in body build?

Or are you mental-motive, mental-vital, vital-motive, or mental-vital-motive?

To determine this, compare your own shape of face with Figures 1, 2, 3, 9, 11 and 13.

Are your shoulders narrow and sloping (mental), broad and square (motive), or rounded and heavy (vital)?

Or do you find evidences of a goodly development of two or even three of the mental, motive and vital elements?

When you have decided these points and have settled upon your symbol for body build, then think carefully of your tastes, preferences, abilities, recreations and favorite activities. See whether or not they fit in with what you have learned about the indications of body build. In doing this, remember that a mere intellectual interest in sports, or ma-

chinery, or money, or politics does not necessarily mean a real inclination for these things. The question is, do you simply read about these things and listen to people talk about them, or do you actually engage in sports, work with machinery, invest money so that it makes money, or take an active part in politics?

With all this in mind, list your conclusions according to your body build.

Are you:

1. Studious, scientific or philosophical?
2. Fond of games, sports, machinery, building, and active in seeking greater liberty for yourself and others?
3. Fond of good food, comfort, luxury and leisure, interested in finance, merchandising and politics?
4. Mechanically inventive, artistic, interested in technical subjects?
5. Organizing, financial, judicial?
6. Capable of directing mechanical work, construction, transportation, military or naval activity?
7. Studious, athletic, financial, political—an all 'round man?

II. Symbols and Equations

Write and draw the symbols for the persons whose portraits appear below, and set down, in the space designated, at least two vocations for which, so far as body build is concerned, each is fitted:

Portrait.	Activity	Type.	Sym-bol.	System.	Vocation.
					
					
					
					
					

Note:—In space headed "Activity," write "Thinker," "Doer," etc., as the case may be. In space headed "System," write "Brain and Nerves," "Bone and Muscle," etc., as the case may be.

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READING CHARACTER AT SIGHT

SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON THREE

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON THREE

LOVERS OF BEAUTY AND LOVERS OF STRENGTH—ALSO TIGHTWADS AND SPENDTHRIFTS

CHAPTER I

THE REFINED, SENSITIVE, BEAUTY-LOVING MAN

The next time you go to a party you will find it interesting to make some observations, especially if it is a gathering of a rather small, exclusive, social clique of congenial and intimate friends.

You will see amongst those present several different forms of profile—perhaps some convex and some slightly concave, a few plane, a good many convex upper-concave lower, and perhaps one or two concave upper-convex lower.

You will see thinkers, doers and enjoyers and their combinations.

You will see many other variations.

You may conclude that even in that small company there are all general types of people.

Like Attracts Like in This Respect

But in one respect, you will doubtless find them all nearly alike.

Look at their hair, their skin, their features, their hands and their feet.

Notice whether their hair is fine and silky or coarse and stiff. See whether their skin is fine, soft and thin, or coarse, hard and thick.

Note whether their features are small and delicately chiseled, or large and rather crudely modeled.

Are their hands and feet small and finely built, or large and heavily built?

With few, if any exceptions, you will find that every one in the party is either fine, coarse or medium in this respect.

No other differences in looks among people of the same race is so great a natural automatic classifier as this difference in fineness of hair, skin, features, hands and feet.

If people do not read character at sight by observing these things and select their associates accordingly—and they do—they soon discover the traits indicated and make their choice in that way.

Why Degree of Fineness Classifies People

The reasons for this are two:

First, the fineness or coarseness of hair, skin, features, hands and feet shows the degree of natural refinement, sensitiveness and love of beauty and quality.

Second, naturally we find sensitive and fastidious people cannot stand the crude speech, manners and point of view of coarser people; while the niceties, delicacies and fastidiousness of the "fine haired" folk are offensive to the cruder, more vigorous, and more virile tastes of the people of coarse hair, skin, features, hands and feet.

So whatever a man's degree of fineness, he will soon gravitate socially to people of somewhere near the same degree.

This is deeply rooted in human nature.

Some theorists and idealists say this is all "put on." They call it snobbishness and class feeling. They say that the finest could associate freely and happily with the coarsest, if both would only give up their foolish and snobbish prejudices. They think—or pretend to think—that every one would be better and happier if every one would only be made perfectly at home at every one else's dinner table.

There are three reasons why this can never be.

First, theories and ideals, however beautiful, do not change the fundamentals of human nature.

Second, the fine people would never endure it.

Third, the coarse people would not enjoy it.

For these reasons, and for many others, reading character at sight from fineness and coarseness is a valuable art, and it is easy to do.

Extremely Fine Hair

The way to learn is to begin with an exceedingly fine individual.

The exceedingly fine individual has fine, silken hair. Because such fine hair does not curl or wave easily, it is usually straight, and because each individual hair is not strong enough to support its own weight, such hair usually lies rather close to the head.

In order to familiarize yourself with the different degrees or fineness and coarseness in human hair,

you will perhaps need at first to distinguish by the sense of touch. This can be done by rolling a little lock of the hair between the ends of the fingers and of the thumb. Try your own hair, and the hair of the members of your family and your friends.

The hair of the average cat is very fine. Compare it by the sense of touch with the hair of a collie dog, which is much coarser.

After you have thus tested a number of different degrees of fineness in the hair, you will be able quickly to observe their differences in appearance, and can judge of the fineness of any person's hair simply by looking at it.

Exceedingly Fine Skin

The skin of an exceedingly fine individual is very smooth and fine in appearance. The wrinkles on backs of the hands or on the knuckles are fine and small.

The skin is thin, so that the veins on the temples and on the hands show through clearly.

The pores on the nose and other parts of the face are so small and fine as to be almost indistinguishable.

Perhaps the best example of a very fine skin you can observe is that of a young baby. Compare this with the skin of any older persons, and then compare the skins of your friends, relatives and acquaintances. You will soon find that it is possible for you to differentiate quite quickly and easily between fine skin, medium skin and coarse skin.

Finely Chiseled Features

The individual of extreme fineness always has finely chiseled features. By this I mean that the features are small, and usually well formed. They may not conform to your ideals of beauty, but there is no appearance of heaviness, massiveness or crude formation about them.

In Figure 1 you have a good example of finely chiseled features. Compare this with the features shown in Figure 6, and you will readily see the difference.

Finely built hands and feet are not necessarily tiny, although they usually are considerably smaller than coarse, crudely built hands and feet. The principal difference, however, is in what the artists call "cleanness of line." Very finely built hands may be exceedingly slender, or they may be very plump, like a baby's, even showing dimples at the knuckles. Whatever the slenderness or plumpness of the hands may be, the wrist in the finely built person is small, as is also the ankle.

Now having this description in mind, look over your list of friends and acquaintances and select some man or woman who answers as nearly as possible to it.

Traits of the Fine Man

You will soon be able to see at a glance many of the ways in which this man or woman shows the traits of character indicated by his fineness.

1. *Refined Taste.*—This person usually wears clothing of fine texture. The materials may not be expensive, but they are almost never coarse or harsh.

Furthermore, while this individual may not always dress in perfect good taste, it is almost never possible to find one of them dressed loudly, gaudily or in materials with large, glaring patterns. Almost without exception the exceedingly fine individual, if given anything like freedom of choice in these matters, dresses with refinement and good taste.

2. *Refined Voice and Speech.*—The voice and language of the person of this type usually show refinement. The voice may be high pitched, shrill and nervous, but it is not loud and coarse.

There is a certain amount of restraint and refinement even in the laugh.

3. *Refined Manner.*—This man also shows refinement in his manner. He is never rude, boisterous and wantonly inconsiderate. Being exceedingly sensitive himself, he is usually careful not to wound or irritate the sensitive feelings of others.

He is not given to loud talk and laughter in public places. He does not roughly push others aside in order to make way for himself.

He does not gobble, smack, suck loudly or gurgle his food at the table.

4. *Refined Associates.*—In the choice of associates, as we have already noticed, this man selects those who are as refined and sensitive as himself. This is almost compulsory with him, because he likes their manners and ways. He likes the things that they like, and enjoys the things that they enjoy.

He is hurt and disgusted by the things that hurt and disgust them.

When you notice men better, you will observe other characteristics.

5. *Sensitiveness.*—I have already spoken of his sensitiveness. By this I mean sensitiveness to loud noise, to coarse, crude surroundings, to harsh conditions and hardships, as well as to the things people say and do to him.

6. *Discrimination.*—This man sees quickly the fine shades of meaning in what people say. He is ready to take even the slightest hint and is therefore easily offended. In his association with those of coarser nature, he oftentimes sees a covert insult and takes offense where no offense is intended.

7. *Keen Enjoyment.*—Because of his great sensitiveness, it is probable that this man knows many forms of enjoyment and pleasure utterly out of reach of the coarser individual, and that the quality of his enjoyment is higher and greater.

8. *Keen Suffering.*—For the same reason, he suffers more intensely. His skin is so fine and his nerves are so sensitive that he feels pain and discomforts keenly and finds them in things which do not affect the coarser man at all.

9. *Dislike of Ugliness.*—This sensitiveness shows itself in repugnance to dirt and filth, to barrenness and discomforts, loud, harsh and discordant noises, to anything which is brutal or horrible, to ugliness and coarseness in people, in their clothing, rooms, furniture, grounds and manners. There are many people of this type to whom glaring, discordant colors are positively painful, and who cannot endure



FIGURE 1
Fine Texture



FIGURE 2
Fine Texture

inharmony and incongruity in arrangement of furniture, flowers or anything else.

10. *Unfitness for Hardship.*—It is easily seen that these people are not fitted for roughing it. When it is necessary they go through it. Many of them have high courage and great determination, with a strong sense of duty.

Thousands of them have lived in rough army camps, and have gone through all the hardships and horrors of war, but they did not enjoy these hardships. They endured them for the sake of an ideal, or on account of their sense of duty.

11. *Responsiveness.*—These people are very responsive. By this I mean that they react quickly and intensely to any form of stimulus. What they see, what they hear, what they smell, what they taste,



FIGURE 3
Medium Texture



FIGURE 4
Medium Texture

and what they feel, has an immediate and deep effect upon them, and they respond quickly.

You do not have to shout at them in order to make them hear, neither do you have to put what you have to say in coarse, crude, direct and brutally frank words.

A mere touch arouses them, just as quickly as a blow does a man of coarser quality.

They do not display the same indifference to offensive odors as the people who seem to be able to live all their lives in the midst of stench and not to mind it.

12. *Love of Quality.*—Another marked characteristic of this type of people is their love of quality.

They like, enjoy and prefer the fine things, the high quality things, and are not interested in mere bulk or strength.

In agriculture, they want to raise the finest berries, the finest vegetables, the finest grain, the finest, pure blooded stock, and are not so much interested in the production of mere quarts, bushels, pounds and tons.

In manufacture, they would far rather make silks, satins, broadcloth, jewelry, mathematical instruments, art goods, watches, cameras, and other such fine, beautiful, highly finished and high quality goods, than canvas, burlap, heavy machinery, locomotives, freight cars, steamships, rough lumber, pig iron, and other such products where bulk and weight are almost the only consideration.

13. *Love of Beauty.*—The exceedingly fine man loves beauty, and wherever possible creates beauty in the things he does, in the things he works with, in his home and grounds, in his clothing, and in all his surroundings.

He also loves to visit art galleries, museums where jewelry and fine pottery are displayed, classical concerts, lectures on literature, and readings by great literary lights, and other entertainments which the coarser individual contemptuously spurns as "too fine haired" for him.

14. *Fastidiousness.*—This man prefers fine food. He is much more interested in the quality of his food than in its quantity. He is also fastidious about the way his food is served. Ordinarily he would rather go hungry than to sit down to a rough table, without linen, with huge quantities of coarse food served to him on coarse china, with pewter or iron forks, knives and spoons. Here again, he will endure this sort of thing if it is necessary, and does endure it,

but he does not like it, and with any kind of freedom of choice and the means for gratifying his taste, you will always find him eating fine food, delicately served, in small portions, in the midst of refined and delicate surroundings.

15. *Delicacy of Thought.*—The very fine person appreciates delicacy and subtlety of thought and expression in art and literature.

Refined wit and humor appeal to him much more strongly than do slapstick comedies and burlesque.

16. *Refined Ideals.*—His ideal of loveliness in woman is expressed in slenderness, grace, and fineness of feature, rather than in generous proportions and exuberant voluptuousness.

The difference between the chorus girls in grand opera or high-class musical comedy and those in burlesque is most easily studied in pounds and ounces.

Attend both classes of entertainment and study them from this point of view, as well as the audiences who attend them, and you will be immediately struck by the essential difference between the appearance and the taste of those of exceeding fineness and those who are medium or coarse.

Handicaps of the Extremely Fine

The exceedingly fine person often suffers under severe handicaps.

Unless this individual is supplied with wealth by someone else, or is prepared to earn it for himself, he finds himself suffering from what is commonly known as a "champagne appetite and a beer in-

come." The results, as you know by observation, if not by experience, are often disastrous.

Expensive tastes are the source of a great deal of enjoyment and pleasure, if one has the means to gratify them, but they are most uncomfortable and inconvenient if one lacks the necessary funds.

The individual of this type must also acquire a good education or a good training in some skilled occupation, or he will be unhappy. He is utterly unfitted for hard manual labor in the midst of coarse surroundings. He cannot succeed at it, and oftentimes becomes discouraged, morbid and ill if compelled to try to do it.

CHAPTER II

THE VIGOROUS, VIRILE, COARSE MAN

If you can select a man with coarse hair, skin, features, hands and feet to contrast with your fine, fastidious subject, as you make your observations, you will learn a great deal, learn it easily, and learn it in such a way that you will never forget it.

The coarse man has coarse, stiff, unruly hair. Sometimes this hair is straight, like the hair of an Indian or Japanese. Sometimes it is wavy, sometimes crisp and curly; sometimes abundant and bushy. In some men this coarse hair seems to grow out straight from the head, so that every individual hair stands up by itself, unless it is allowed to grow long.

The coarse man's skin is thick, the pores large, the markings of the skin are in rather large pattern. The thickness gives bulk and size to the wrinkles on the backs of the knuckles and about the eyes. The pores are large and in the nose usually show plainly.

The features are heavy, massive, crudely formed. They may even be what is often called shapeless. In the man of inherent power and attainment the features, however, are not shapeless, but simply have a rugged, vigorous appearance.

The coarse man has large hands and large feet, the wrists and ankles are large, the bones show large, and the general appearance of hands and feet is of vigor and strength, rather than of refinement. You



FIGURE 5
Coarse Texture



FIGURE 6
Coarse Texture

will find plenty of such hands and feet if you observe amongst those who do the cruder, rougher, unskilled labor of the world.

Traits of the Coarse Man

1. *Roughness of Clothing.*—In making your observations, first contrast this man's clothing with the clothing of the refined and fastidious person. There is something in the very way he wears it that expresses the difference. Even if it is quiet and in good taste, the materials are rougher, harder, more durable, as a general rule. Bear in mind, however, that many coarse people have plenty of money. They know that it is fashionable to wear finer materials and so purchase them. But even under such circumstances, you will quickly note the difference in fineness or coarseness between people who wear



FIGURE 7
Coarse Texture—Hard Flesh



FIGURE 8
Coarse Texture—Soft Flesh

rough, homespun tweeds and worsteds and those who wear fine broadcloth, velours, vicunas, silks, jersey cloths, chiffons and organdies.

2. *Vigor of Voice.*—The voice of the coarse individual is rougher, more vigorous, usually deeper in tone, harsher and louder than that of the fine. He often laughs, as someone has said, "with an open throat." His is the hearty, loud guffaw which shows no restraint.

3. *Roughness of Manner.*—In manner he is rougher, more vigorous, more rough-and-ready, more indifferent to little niceties, refinements and courtesies. He may be and often is entirely unselfish in principle, but in little ways he is often inconsiderate of the finer feelings of others. How can he consider their finer feelings, when he cannot appreciate them, since his own feelings are not sensitive?

An Unintentional Affront

A story of one of the world's greatest writers well illustrates this point. This man is a foreigner, and is well known for the vigor, virility and even brutality and horror of his writings.

At one time he visited this country, and because of his high literary reputation was much entertained and sought after as a celebrity by American lovers of literature. Most of those who entertained him and visited him were shocked and offended by his unconventional behavior. One of them said to me, "Why the man was purposely and deliberately rude. He went out of his way to insult us in the coarsest and crudest manner, and without the slightest provocation. And you should have seen the condition of his hands, his nails, his clothing and his room! Positively he was filthy."

The truth is that this man is of unusually coarse texture. He probably didn't have the slightest idea that he was either rude or insulting, and since he was utterly indifferent to his personal appearance and surroundings, it never occurred to him that he was unkempt and unclean, while his visitors were clean and well groomed.

Not every individual of coarse texture is rude and filthy. Many of them are clean by choice. Some of them are clean by imitation. Many of them are intelligent and adaptable enough to learn a very fair degree of courteous manner. But none of them can acquire the fastidiousness and delicacy of the person of fine organization.

4. *Coarse Associates.*—The individual of coarse texture usually selects his associates from among those who are as coarse as himself. This is perfectly natural, because they have similar tastes and similar enjoyments.

5. *Insensitiveness.*—It is true that there are certain self-assertive and thick-skinned persons who push themselves in wherever possible and try to make themselves popular with those who are finer than themselves. The pathetic thing about it is that they are so thick-skinned that they do not feel the rebuffs they receive. Even the broadest kind of hints that they are not welcome do not seem to make any impression upon them.

6. *Vigor and Virility.*—These people with coarse hair, skin, features, hands and feet, are vigorous, virile, rugged, capable of enduring great hardships, indifferent to the crudities, coarseness and harshness of their surroundings, and are invaluable in the important work of exploration, pioneering, development of new countries and the carrying on of the work of most of our industries which handle or manufacture strong, heavy and bulky things.

7. *Artistic Vigor and Strength.*—Do not imagine that these people lack intellect. Many of them have intellects of tremendous power and vigor. They have made great names for themselves in art, in literature, in music, in commerce and in industry.

As the art of the fine man expresses and glorifies beauty and quality, so the art of the coarse man expresses and glorifies strength and courage.

The sculptures of Rodin, the writings of de Maupassant, Balzac, Gorky, Kipling and Jack

London and the music of Wagner are all products of men who are coarse in texture.

8. *Unresponsiveness.*—These people are slow to respond, and in many cases do not respond at all to stimuli, being perfectly indifferent to them. It takes vivid colors and strong contrasts to appeal to their eye, loud tones, a certain amount of dissonance and a vigorous rhythm to appeal to their ear.

It takes forcible, direct, frank language to appeal to the understanding of these people. Subtleties and niceties of expression are lost on them. Oftentimes, figuratively speaking, you have to strike a body blow straight from the shoulder in order to get their attention.

9. *Love of Bulk and Strength.*—These people love bulk and strength and utility, and if they love display at all, they love rather garish display. They are fond of bright, contrasting colors, a loud figure, and striking pattern.

10. *Preference for Coarse Materials.*—In industry people of this coarse fibre love to deal in raw materials, in heavy, bulky machinery, in rough lumber, stone, brick, structural steel, etc.

In the Pittsburg district, where tonnage is the main thing, the manufacturers, their clerical and executive staffs, and all their working men, are predominantly of this type, just as the fine type predominates in the jewelry manufacturing district of Providence, Rhode Island, and the fine textile mills of New England.

11. *Radicalism.*—Because they appreciate and understand the feelings and aspirations of the working people, men of intellect who belong to this type

are often agitators, reformers and leaders in movements for the benefit of the proletariat. They are to be found in predominating numbers amongst socialists, syndicalists, anarchists, single taxers, and the Bolsheviki of the world generally. If you want to appreciate this fact fully, attend a meeting or convention of socialists or I. W. W., and notice how many of them have coarse hair, coarse skin and coarse features.

CHAPTER III

THE HARD, UNSYMPATHETIC, DRIVING, CLOSE-FISTED MAN

One of the reasons reading character at sight is so easy to learn, easy to remember and easy to do, is because the same kind of words can be used to describe both the marks of character and the traits they indicate. For example:

The sharp-featured man has sharp eyes, sharp intellect, is sharp in speech and sharp in action.

The blunt-featured man, or concave, is slow in intellect, mild in speech and slow in action. This becomes more vivid to you when you remember that a blunt instrument penetrates much more slowly than does a sharp one.

The man with a big head does head work.

The man with big muscles does muscular work.

The man with a big stomach is fond of good things to put into his stomach.

Fine hair, skin, features, etc., indicate fine feelings, fine tastes, fine words and fine manners.

Coarse hair, skin, features, hands and feet indicate coarse feelings, coarse tastes, coarse words, coarse manners.

All this is not accident of language, either.

People consciously, or unconsciously, have always seen the connection. This is the reason that the use of words like these has grown up in our speech.

The word fine, for example, originally referred only to material things, but when people wanted a

word to describe a manner, feeling or taste of a naturally refined person, they used the one word which already described his looks.

Why Some Men Are Hard

As a matter of fact, most of the words we use to describe character were originally used to describe the physical marks of character. One of the best examples of this is the word "hard." We speak of some men as hard-headed, hard-hearted, hard-fisted and hard to influence.

The fact is, that the same hard work, harsh surroundings, hardships and narrow interests that make the flesh of a race hard, also make their heads, their hearts and their fists hard.

The way to tell whether the flesh of a man is hard or not is to press his hand when you shake hands with him. If it feels as if you made no impression upon it —as if you could not even dent it with your thumb nail (do not try this, however)—the chances are that all his flesh is hard, that it is just as difficult to make an impression upon his mind as it is to dent his body.

Traits of the Hard Man

1. *Narrowness.*—This man is not unintelligent, but is inclined to be rather narrow and opinionated.

2. *Unimpressionability.*—He is not particularly receptive to new ideas, and is not likely to be impressed by any appeal, especially hysterical appeals, made to his emotions.

3. *Lack of Sympathy.*—The hard man may be just, honest and honorable in his dealings with others, but he is not sympathetic.

4. *Action Without Feeling.*—His sense of justice, his desire for approval, or his knowledge that a person is deserving, may cause him at times to act as if he were sympathetic and generous, but as a general rule, it takes a great deal to stir up emotion in him.

5. *Tenacity.*—The man with hard flesh is tenacious of his opinions, convictions and ways of doing things. He does not like to change his ways or his ideas. On the other hand, if he does change, he changes whole-heartedly and is just as determined to stick to his new ideas or ways as he was to his old.

6. *Energy.*—The man of hard flesh has hard driving energy, either physical or mental, or both.

7. *Relentlessness.*—He drives ahead regardless of the feelings of others. He does not like opposition, and crushes those who get in his way, or pushes them aside without sympathy. He does not mind hurting the feelings of other people and suffers no remorse when he does so.

8. *Economy.*—This man is not a spendthrift. He inherits his hardness of flesh from a race of people who obtained the necessities of life by hard, unremitting toil. Such people appreciate the value of every penny. When they spend one, they do their best to get its full worth or more in something durable, useful and worth while.

9. *Love of Durability.*—For this reason you will always find durability, usefulness, simplicity, economy and substantiality in the clothing, homes, furniture and possessions of these people.

10. *Liking for Hard Materials.*—The same tendencies show themselves in choice of occupations.

Those who manufacture or sell material things seem to prefer hard substances, like iron, steel and other metals, stone, concrete, coal and brick. Those of finer texture deal in gems, furniture, pianos, china, glassware and such products. Those who do mental work often take to the law, because law is just, merciless, unchanging in its fundamental principles, and gives an opportunity in the trial of court cases for the exercise of their driving, remorseless mental energy.

11. *Rigid Discipline.*—Naturally, men of this hard fibre, in positions of authority, are rigid disciplinarians.

Fat Men May Be Hard

You will find upon examination that hard flesh does not depend upon hard physical work in the individual himself. I have known a judge on the bench, who took almost no physical exercise and was much averse to any kind of bodily exertion, who after years in a law office and on the bench still had hard flesh.

Do not make the mistake, either, of thinking that a man is soft because he is fat. Hardness of fibre is not affected in any way by stoutness or leanness.

You will find men who are almost skinny whose muscles are soft and flabby. You will also find very stout men whose fat is so firmly held in place by dense connective tissue that their flesh feels hard.

Look at the picture of the German Field Marshal, von Hindenburg, on page 17. He looks hard, doesn't he? Yet he is stout. Probably if you were to take his hand, you would find it as hard as iron.

And if you want to study the character of an extremely hard man, study von Hindenburg. Study his career. Know what he has done, and you will have a very clear idea of what kind of man a hard man is when he goes to extremes.

CHAPTER IV

THE ADAPTABLE MAN

Americans have been called the most adaptable people in the world.

Witness their swift change from a peaceful, peace-loving, commercial nation into a nation with every resource and every energy directed to winning a war—and actually showing superior military skill in her commanding officers and fighting power in the rank and file of her soldiers. With this in mind, take particular note of the next one hundred people with whom you shake hands.

You will probably find that the great majority of them have hands which yield as you press, but feel springy. You know they will come back the moment you remove the pressure. All their flesh has the same springiness.

They are elastic. They can bend without being broken. They can yield for the moment without giving up utterly. They can adapt themselves to circumstances without being moulded and controlled by them.

They have both physically and mentally what is known as "come back."

Traits of the Elastic Man

Thus you see this elasticity of fibre is accompanied by a similar elasticity of mind and soul.

1. *Normal Energy.*—These people have normal energy. They do things, and yet are not hard and

merciless, crushing and driving in their manner of doing them.

They have vim, vigor, life, pep, punch, go, snap.

2. *Resourcefulness.*—Because of their adaptability, they are resourceful, ingenious.

The very games Americans play are indicative of this national characteristic.

Baseball, one of the briskest games in the world, is a distinctly American game. It requires quick thinking, quick acting, great agility, constant adaptation to circumstances, great resourcefulness, ingenuity and great outbursts of energy.

Football, tennis, polo, basketball and hockey are other favorite games requiring a great deal of dash, energy and resourcefulness.

It is a significant fact that sports and games are practically unknown in Germany, and that all of the games I have named are of American or British origin.

3. *Progressiveness.*—The man of elastic fibre is progressive; his mind is open to new ideas. He is willing to make changes, and does make changes whenever his practical sense or his reason is satisfied that they are beneficial.

While the elastic man is thus willing to change and to accept new ideas, he is not turned this way and that by every little breeze that blows. His changes of attitude are dynamic, rather than passive. By this I mean that he makes his changes because he wants to, and not because somebody makes him change.

4. *Sympathy.*—The elastic man has normal sympathies, and his sympathies usually take shape in

some kind of action. He is not merely maudlin, sentimental and superficial in them. He is not the type of man who would weep over the woes of the starving Chinese during a famine, and at the same time oppress and cheat his own servants or tenants.

5. *Generosity.*—The elastic man is generous and open handed, but not foolishly extravagant.

You will have to use discrimination and common sense in reading character on this point, because there are so many standards of what is economical and what is extravagant. Great economy by a man with an income of thirty thousand dollars a year might be the wildest extravagance on the part of a man with only three thousand dollars a year. The important point to remember is that the man of hard fibre is closer fisted with his money than the man of elastic fibre, and that if both have the same income, the man of elastic fibre will spend more of his than will the hard man.

6. *Discipline.*—The elastic man may or may not be a good disciplinarian, but he is seldom harsh or cruel. If he has other necessary qualities, he is an ideal disciplinarian, but the mere fact that he is of elastic consistency is not enough in itself to warrant you in assuming that he is a good disciplinarian. Other qualities are necessary.

7. *Industry.*—The elastic man may enjoy convenience, comfort, and a certain degree of luxury and elegance in his surroundings, but he is never found spending hours and hours a day lolling on soft cushions, or indolently dawdling about.

8. *Respectfulness.*—As an employee, the elastic man is adaptable, respectful, and if properly han-

dled, is loyal and obedient, but he is not servile or slavish.

It is one of the most hopeful things about the human race that the great majority of them are of elastic fibre.

CHAPTER V

THE IMPRESSIONABLE, INDOLENT, EXTRAVAGANT MAN

Have you ever heard of "the last man's man?"

This is the man who is always found to be in perfect agreement and accord with the last man who talks to him.

You know these men.

They are the kind who never "stay put."

They are so easily influenced that you can always tell with whom they have just been talking by the way they talk themselves.

They are so impressionable that they have no fixed opinions and ideas of their own, but, like the chameleon, reflect the color of their environment, whatever it may be.

You can never mistake one of these men once you shake hands with him.

If he is of the extreme type, his flesh is so soft that it feels as if it would run out between your fingers if you squeezed his hand too hard.

This man also looks soft, and after you have carefully observed a few of this type, you can never mistake the look.

Traits of the Soft Man

1. *Lack of Energy and Endurance.*—In studying the characteristics of these people, one of the first things you will learn about them is that they

lack any real mental or physical energy and endurance.

2. *Indolence.*—They may talk a great deal about what they have done, and what they are going to do, and they probably mean a good deal of what they say at the time, but they are naturally indolent. They are born parasites. Their one great ambition is to live in luxury and idleness, without duties or responsibilities.

3. *Cunning.*—While these people are not energetic mentally, they are often shrewd and cunning in securing what they want. They know all the arts of cajolery, flattery and duplicity.

4. *Invalidism.*—They know how to work on the sympathies of others, and if they are indulged, many of them become professional invalids.

While they lack energy, will and backbone, many of them know how to exercise what one of our novelists has called "the tyranny of weakness." That is, they succeed in getting their own way because they make people feel that they could not live if they did not get it.

5. *Incapacity for Hardship.*—These people do not endure hardships or opposition. They are incapable of hard physical work. They will not do hard mental work, and, since many of them are exceedingly adept at making themselves pleasant and agreeable, the best place to employ them is in a sheltered position in work requiring no great energy or responsibility, and coming in contact with the public only where they have to smile and be pleasant.

In other words, these people may be able to wait on the public, but they cannot sell. Real salesman-

ship requires enough force of character to overcome the indifference or opposition of the prospective customer.

6. *Impressionability.*—These people are highly impressionable emotionally. Their sympathies are easily aroused. They are either over-generous or intensely selfish.

7. *Extravagance.*—They are extravagant and self-indulgent, if they are permitted to handle funds.

8. *Sympathy.* — While their sympathies thus often run away with them, their feelings do not last long and very seldom take any active form. It is much easier to weep over the woes of the unfortunate than it is to do something that will really help them.

The case of the individual of soft fibre seems thus to be a sad one.

There is no disguising the fact.

But that is no reason for giving him up as a bad job or total loss.

The Soft Man Can Cultivate Hardihood

In the first place, he can cultivate more hardihood.

One of the great compensations of the recent war was the fact that many of those who were a little too soft in fibre were taken into the national army and by means of regular hours, regular duties, regular exercise, regular discipline and conditions under which they had to stand on their own feet, play their own parts as men amongst men, they have developed wonderfully, almost unbelievably in energy, endurance, will-power, backbone and self-respect.

Whatever the situation of the soft man, he should

try in every way possible to harden his mental and spiritual as well as his physical muscles. At the same time he should have a care about putting himself in a place where he is likely to be tested beyond his strength.

The same principles apply to those who have soft people in their families, amongst their employees, amongst their pupils, or in any other way dependent upon them for support, instruction or counsel.

Nothing harms a person like this more than to be too easy on him—too good to him. Don't expect too much of him all at once, and don't be harsh with him. Be kindly, but firm. Encourage and inspire him to lift, not lean. But do not indulge him or carry his legitimate burden for him. Do not fight all his battles. Better for him to go down, fighting a battle he cannot win, than to become a mere soft, white grub.

CHAPTER VI

VOCATIONS FOR FINE AND COARSE, HARD, ELASTIC AND SOFT

Once you know and understand the traits and characteristics, the talents and the handicaps, the likes and dislikes, of fine people and coarse people, it is only a matter of common-sense to select their vocations so as to fit these qualities.

Jobs for the Fine Man

The fine man may be convex or concave, he may be a thinker, a doer or an enjoyer, but whether he does theoretical work or practical work, whether he does mental work, physical work or executive work, whether he is a bookkeeper or a lawyer, whether he is a machinist or the treasurer of a corporation, whether he is hard or soft, his vocation must give him an opportunity to handle fine and beautiful things, if he handles things at all, to work in the midst of refined and beautiful surroundings, to come into contact with refined and cultured people.

Whether the fine man actually handles the product or the goods or not, he does much better work and is more happy and contented if the goods made or sold by his company are fine and beautiful.

For example, in the New England textile and jewelry factories, we find not only the operatives but the executives, the clerks and stenographers, the advertising men and the salesmen predominantly of the fine-textured type.

On the other hand, in Chicago and vicinity where much of the product is pig iron, heavy machinery, steel rails, and other big, strong, bulky, massive things, most of those who work in such industries in any capacity have coarse hair, skin and features.

Fine and Coarse Salesmen

I am frequently called upon to give counsel in the selection of salesmen for various organizations. I have almost invariably found that fine salesmen soon grow dissatisfied and discontented if they are compelled to call upon a class of customers the majority of whom are coarse. On the other hand, coarse salesmen enjoy meeting this class of customers and do not feel at their best if sent out to call upon a class of customers most of whom are fine.

Bosses and Surroundings for Fine and Coarse

The same thing holds true of executives.

While the fine-textured executive can handle large bodies of coarse workers, he is not successful with them if he has to get down and work with them.

It takes a man of medium or coarse texture to succeed as foreman or manager in handling coarse-textured workers.

One of the best examples of this is the remarkable success of Mr. Charles M. Schwab in handling the coarse workers in steel and shipbuilding industries. Mr. Schwab belongs to this type himself, so he has an almost uncanny understanding of these people and influence over them. Perhaps his own

words furnish the keynote to the situation. He says, "My men do not work for me—they work with me."

A coarse foreman cannot get the best results from fine-textured workers.

It has been found that money spent in making clean and beautiful the surroundings of fine-textured workers is a splendid investment. On the other hand while coarse-textured workers always do better in the midst of clean surroundings, they appreciate plain utility, simplicity or even display rather than beauty in their surroundings.

On one occasion the employer of a large force of workers making steam rollers, himself a rather fine-textured man, decided to beautify the shop. Of course he did it in a way that appealed to his own fine sensibilities. He was pained and grieved when the shop was done and his workers did not seem at all grateful. They were not only unappreciative but really seemed to take pleasure in marring and defacing the things which had cost their employer so much money.

The reason for this was not far to seek. Since they were working on heavy, bulky steam rollers, these men felt out of place and ill at ease in the midst of fine materials and soft colors. Perhaps their employer, being fine, ought to have been in some other business.

Handling Fine and Coarse People

Do you love horses, do you know how to handle and drive them?

If you do, then you know how to handle successfully both the fine and the coarse.

Here is a horse who has fine, thin skin, is delicately built, has fine dilating nostrils, sensitive and spirited ears. A word, a touch of the rein, is enough for such an animal. You do not need to whip him. Indeed, it is usually dangerous to whip a fine, high-spirited horse. You do not need to shout at him. Loud tones startle him and make him nervous.

On the other hand, a heavy, coarse, crudely built horse, with coarse hair and thick skin, while he appreciates kindness, must be dealt with more vigorously.

Just so with fine and coarse people. And it takes a fine man to give the gentle touch, just as it takes a coarse man to lay on a heavier, more vigorous hand.

The hard man not only likes to handle and make hard substances, but he likes a vocation or a job where things go according to fixed rules, hard and fast usages.

He likes to work along well established lines.

He will hammer and drive his way through difficulties, rather than change his ideas and his methods and go around them.

I have already referred to von Hindenburg as a hard man. Study his way of making war, and you will see how faithfully he lived up to the traits indicated by his hardness. He used the same tactics over and over again, no matter how many men they cost him. His one idea seemed to be to batter his way through.

Foch, the allied generalissimo, on the other hand was more adaptable, more resourceful, eager to take advantage of an opening. He was quicker to change

his plans according to circumstances, lighter on his feet, as it were. His sudden change of tactics at the First Battle of the Marne not only won that battle but probably saved the allied cause. He did the same thing again at the Second Battle of the Marne.

Manufacturing of staple articles, banking, the law, engineering, merchandising of staples—especially hardware and machinery, coal and building materials—and agriculture, are all good lines for the hard man if he is otherwise well fitted for them.

You will observe that in all these vocations there is a certain amount of conservatism, a following of laws, rules and custom.

Jobs for the Elastic Man

Naturally the elastic man is adapted to a great many different kinds of work. He fits in well almost anywhere, so far as this one trait is concerned.

Any business, trade, or profession where vim, vigor, life, "pep" and go, will contribute to success —and this means almost any profession or business known—is a good place for a man of this type.

Jobs for the Soft Man

If the soft man is to deal with materials at all, he prefers soft materials. Silks, velvets, feathers, tobacco, cigars, confectionery, soft drinks, fine food products, delicatessen and other such things are in his line.

Inside work, clerical work, easy retail selling,

designing and other such work come within the capabilities of the soft man.

When the soft man does mental work, he should not be in a position where he has important decisions to make regarding policies. He may be an excellent assistant under the leadership of a strong executive. He often writes well, sings well, and is a good public speaker and actor.

Example of Soft Man at Work

A well known educator is an excellent example of a soft man with a fine intellect.

This man has done some rather remarkable things in developing the subject which he teaches. His method of doing this work is interesting. His mind seems to be a perfect fountain of ideas, many of them brilliant. These come to him, apparently, without effort. To develop them and make them practical, however, is hard work, and he does not care for it. He therefore turns them over to assistants and students who do the drudgery for him.

As a public speaker he is unusually successful. Being of soft fibre, he is easily impressed and his emotions are easily aroused. Since he himself is emotional, it is easy for him to stir up the emotions of others.

In handling questions of policy, however, he is a great trial to his associates and subordinates. Since his enthusiasm can be so easily aroused, he is always inclined to go to extremes in matters of policy. This would not be so bad, were it not for the fact that it is one policy to-day, another and perhaps

diametrically opposite policy to-morrow, and still another policy for the next day.

If the trustees of the university with which this man is connected had been able to read character at sight, they would have placed him in a position where his brilliant ideas, his ability as an instructor and as a public speaker could have been used to the limit, but they would have seen to it that he had nothing to do with matters of policy.

CHAPTER VII

HOW TO DEAL WITH THE FINE, THE COARSE, THE HARD, THE ELASTIC, THE SOFT

One of the best of all ways to learn how to handle other people is to study yourself.

How do *you* like to be handled?

What methods get the best results with you?

What do other people say or do that leaves you indifferent, or makes you hostile or obstinate?

Why?

Not that all other people have the same tastes as you. Not that all other people have the same motives as you have. Not that all other people respond to the same treatment as you do. But these are details. It is in fundamentals that other people are just like you.

For example, all people cannot help being greatly interested in themselves and their own advantages.

All people understand best the things they themselves have experienced.

All people make an unimportant decision more readily than an important one.

Now in learning how to handle fine people and coarse people, one of the most important things to remember is that you—and all other people—are much more readily influenced by those you like than by those you do not like.

Persuading the Fine Man

You have seen that fineness or coarseness is a great classifier of people. It is much easier for us to like those who are of the same degree of fineness or coarseness as ourselves than those greatly different in this respect.

Now when you try to influence or persuade a man, you cannot change your fineness or coarseness to match his.

But you can adapt your voice, your manner, your language, your ideas, and your facts, reasons and suggestions to him if you take pains.

Remember that these are the things that the fine man likes, the things that appeal to him:

A fine deportment.
Low, well-modulated voice.
Refined language.
Refined ideas.
Beauty.
Quality.
Refinement of design.
Artistic excellence.
Fine texture.
"Class."

All this teaches you that in talking with the fine man you should use fine shades of meaning and subtle suggestions. Remember the thin-skinned, high-strung horse, in dealing with him, and do not use the whip, or shout or use coarse language.

Praising the Fine Man

The fine man often likes to be flattered or praised, but he does not like to have it done in any crude, fulsome or too open-handed way. Delicate, subtle flattery is far more effective with him.

Let me give you an example of what I mean.

A friend of mine stepped into a haberdasher's store to purchase a necktie. In showing him some patterns the clerk said, "Here are some late designs that are very popular just now."

"They seem a little extreme to me," said my friend.

"Well," said the clerk, "they would look a little out of place on any ordinary man—but a fine, big, well-groomed, freshly colored man like yourself can wear things like this and get away with it all right."

"I do not believe I care for them," said my friend, offended by the crudity of the clerk's remark, and walked out.

In another store he was shown some similar ties. Again he objected that they were a little extreme.

"It is true," said the clerk, "that the colors are a little unusual. But you see they are all delicate colors and *you* can wear them."

There was exactly the same flattery in what this clerk said as in what the first clerk said, but it was so delicately and subtly conveyed, that my friend was pleased rather than offended and purchased some of the ties.

Persuading the Coarse Man

These are some of the things that the coarse man likes and wants:

Freedom, ease and heartiness in deportment.

This does not mean familiarity and it emphatically does not mean patronage or condescension.

Louder, more forceful voice.

Simple, plain, colloquial language.

Vigorous ideas.

Bulk.

Strength.

Force.

Quantity.

Display.

Utility.

Popularity.

More direct and open-handed praise or flattery.

When you give the coarse man reasons, give him straight from the shoulder reasons. Give them to him in language that will appeal to him.

Indirect suggestions are not as powerful with the coarse man as direct, positive suggestions. Remember, he is not thin-skinned.

A coarse-textured man of vigorous and powerful intellect once said to me, "I simply cannot understand these people who are always getting insulted. There must be something wrong with them. They must attract insults, somehow. I get around amongst people about as much as anyone does, and I don't remember that I have ever been insulted in my life."

People who did not understand and appreciate

the many good qualities of this friend of mine used to say that he had the hide of a rhinoceros; that it was impossible to insult him.

Do not make the mistake of supposing that I am advising you to go as far as you like with the coarse-textured man. It would not be safe to take it for granted that you can say anything you like to him or to do anything you like to him and not cause him to take offense. What I am trying to teach you is, that in dealing with people of this type, you will have to be direct, forceful and positive, remembering all the time that they appreciate kindness, friendliness and true courtesy just as much as does anyone else.

Influencing the Hard Man

The hard man is difficult to influence. He wants his own way, and one of the best methods of influencing him is to make him think he is having his own way. He is the last man in the world it will pay you to try to coerce or force.

In presenting your proposition to him, whatever it is, dwell on its economy, its conventionality, its utility, durability, simplicity.

I do not mean by this that the hard man does not appreciate beauty. If he is also fine, as he often is, he does appreciate beauty, but it is the beauty of polished mahogany, durable tinted walls, marble or tiled floors, rather than that of soft and voluminous draperies, tapestries, cushions and rugs.

Remember that the hard man has a keen eye to his own immediate advantage, and that sentimental-

ity or high flown altruistic ideals do not appeal strongly to him.

Show respect for his opinions, and try to show him that your proposition, whatever it is, agrees with them. You will certainly lose if you try to change his opinions, argue with him about them, or try to prove that he is wrong. If you fail to prove your case, he is more confirmed in his opinion than ever. If you succeed in proving it, he, of all men, is "convinced against his will" and therefore remains "of the same opinion still."

He is also rather resentful toward you for having attacked his opinion and overthrown it.

Use Indirect Suggestions

When you use suggestions in dealing with the hard man, make them indirect. Let me give you an example.

When you come to the end of your selling talk in dealing with a man of this kind, instead of giving him an opportunity to say no to you, and instead of coming out directly and asking him to buy or to sign the contract, you might say, "Now of course you want to take advantage of the cash discount."

This is a somewhat indirect suggestion, it also relieves him from the necessity of making an important decision. He makes the comparatively unimportant decision that he does wish to take advantage of the cash discount, not realizing fully that in making this minor decision he is really making the more important decision of deciding to do as you wish him to do.

Now suppose you wish to make your suggestion still more indirect. You say, "Mr. Brown and Mr. Smith and Mr. Jones" (naming men he knows well and men who occupy positions which will be sure to compel respect), "all took advantage of the cash discount when they ordered theirs," at the same time looking at him inquiringly.

The effect of this method is the same as of the first, but it has still less of any appearance that you are trying to coerce or force him into a decision.

Influencing the Elastic Man

The elastic man is the average American man. He is energetic, progressive and adaptable.

Therefore present your proposition to him in a straightforward reasonable way. You can be enthusiastic in dealing with him, but do not overdo it.

Persuading the Soft Man

Your greatest difficulty in all your dealings with the soft man is that he will not stay put. It is easy enough to get him to agree with you, to get him to promise to do things, even to arouse his enthusiasm for your proposition.

When you get him to this point, either stay with him until you see that he does what you want him to do, or tie him up in some way so that he cannot change his mind the moment you leave him and some other influence is brought to bear on him.

Appeal to his sentiment, his sympathy and his generosity, but do not forget his innate selfishness, his love of ease, and his indolence.

If you are asking a hard man to do a thing for you, and it is something that is hard to do, say so frankly, but tell him that you are asking *him* to do it for that reason, because you know he is a man who can accomplish the impossible. If he is of very fine texture, of course you will have to put your proposition a little more subtly than that, but that is the idea.

If you are asking an elastic man to do a thing, appeal to his love of accomplishment, of achievement.

If you are asking a soft man to do a thing, show him how easily he can do it, how little trouble it is, and at the same time how much good he can do humanity and himself by doing it.

Selling an Automobile

If you are selling a hard man an automobile, show him how durable it is, how economical it is in its use of gas, oil, tires, etc., and how useful he can make it in his business; also how powerfully it can climb hills.

If you are trying to sell an elastic man an automobile, show him how flexible the motor is, how many different things he can use it for, how much speed it has.

If you are trying to sell an automobile to a soft man, show him how easily it can be driven, how soft the cushions are, how comfortable a car it is, how much effort it will save him, how beautiful it is, and how he can help humanity by conserving his energy, by taking his wife and other loved ones riding and in other ways.

Social Success with Different Types

In social life you will naturally enjoy your own social class. You have more things in common with them than with any other class, and you feel more at home, more at ease and more congenially surrounded when you are with them. But you may also be brought into social contact with those who are finer, or coarser, than yourself. You may have many reasons for wishing to be a social success among such people.

Now that you know their likes and dislikes so well, you should have no difficulty in adapting yourself to them.

Cultivating Refinement or Vigor

This brings up the very important question as to whether a man can increase his natural refinement if he is coarse, or his natural vigor, virility, ruggedness and ability to endure hardships if he is very fine.

Unquestionably, any man who sets about it can accomplish either.

You will sometimes see people with coarse hair and fine skin. While it is not always the case, it frequently is true that these are people who were born with coarse fibre, but through fine surroundings, fine discrimination in the use of food and in their habits, through the cultivation of fine tastes, and the development of fine sensibilities have actually refined their natures.

On the other hand, you will sometimes see people with very fine hair and somewhat coarse skin. In

these cases they have often been doing just the opposite.

Both exposure, hardships, hard work and rough, vigorous action on the one hand, and coarse eating, coarse drinking, coarse living and coarse thinking on the other hand, tend to coarsen an individual's fibre in such a way that it shows in the coarseness of his skin.

You do not need any instruction to be able to tell whether a man's skin has been coarsened by hardships or by dissipation.

While thus it is possible for any individual to improve himself or to degenerate to a certain degree, I do not wish to raise any false hopes. The exceedingly coarse individual can never become exceedingly fine; neither can the exceedingly fine become exceedingly coarse.

If you are coarse, therefore, strive to cultivate refinement; if you are exceedingly fine, strive to cultivate more vigor and more ruggedness.

Be Your Own Best Self

But whatever you may be, remember that you can always realize the very best possible for your own degree of fineness.

Remember Lincoln, Rodin, Wagner, London, Gorky, Grant, J. J. Hill and many others were coarse.

Don't argue with hard people. Don't expect them to loosen up very much. Don't lavish expenditures upon them. Don't expect them to enjoy indolence or frivolity. Remember that they may have a keen sense of justice and appeal to that,

rather than to their sympathies. Don't try to bluff them or bamboozle them.

Be yourself with elastic people. They can adapt themselves to you.

Don't expect loyalty of soft people, and don't indulge them too much.

Different Types of Employers

If your boss is a man of fine texture, be sure you try to please him by neat appearance, polished manner and refined behavior. Keep your voice low, put quality and finish in your work. Keep your desk, your bench, and everything else in your surroundings, beautiful, orderly and neat.

If your boss is a coarse man, remember that no "sissy" need apply. He will probably think you are flip if you put too much polish and ceremony in your manner.

Get out production, bulk, quantity. Don't be too fussy.

Do not take offense too easily. Remember nine cases out of ten he has no desire or intention of giving offense. He will resent it if you act as if you were insulted.

If your boss is a hard man, don't answer back; obey instantly.

Save every possible thing.

Don't dress extravagantly.

Don't keep fast company. (This is good advice under any circumstances.)

Don't appeal for sympathy.

Don't try to bluff.

Make your request for a raise a business proposition—show him a profit.

Getting a Raise from a Hard Man

An acquaintance of mine once worked under an executive who was of exceedingly hard fibre and who had the hard-headed, hard-hearted characteristics of the hard man in a considerable degree.

My acquaintance was getting fifty dollars a week and felt that he was capable of earning more, indeed was earning more, and was very sure that he needed more.

Several times he approached his boss with a request for more money, but was denied every time. He tried to appeal to the man's sympathy, but he was cut off more quickly and curtly when he did than under any other circumstances. He also tried to show how he needed more money, because he had an aged mother and an invalid sister to support, but this did not secure anything for him.

Finally one day the president of the organization, who was the hard man's superior, brought one of his favorites and placed him in my acquaintance's department at a salary of twenty-five dollars a week. The man was not really needed there, but the president wanted him to have a job. Naturally the hard man was indignant, but didn't dare to say very much to his chief.

My acquaintance saw his opportunity. Going to the hard man he said, "I don't believe you want So-and-so in my department any more than I do."

"You're mighty well right, I don't," replied the

hard man, "but I can't see any way to get rid of him."

"Well, I have a scheme," said my acquaintance. "I can do all the work that fellow is doing, and my own too. I can do it better than he is doing it, and the president knows I can. Suppose now I go to the president, put the matter up to him, and ask him to give me that man's work and salary in addition to my own. He'll call for you to know whether you agree to that, and then you can back me up."

And the thing went through. The hard man, although appeals to his sympathy did not move him, was perfectly willing to give my acquaintance an increase of twenty-five dollars a week in order to have his own way.

How to Please an Elastic or a Soft Boss

If your boss is of the elastic type, get a move on you, be alive, alert, wide awake.

It is hard to picture a soft man as an executive, and mighty hard to work for one.

With such a man one man is a favorite to-day, another to-morrow. He has little sense of justice. He pays one man too much, another too little. He is constantly changing his policy, so that those who work for him soon grow discouraged in attempting to put anything through to a finish.

If, however, you have such a boss, try to make things as easy for him as possible. Make yourself indispensable, if you can. Make yourself solid with those who have his ear, because any man who can get to him can influence him.

Such a man can be easily worked, but do not work him unfairly. Remember that if you get more from him than you have a right, in justice, to receive, or more than others, you will be unpopular and someone will get his ear and turn him against you.

Remember also that he probably knows his weakness, and is remorseless when he even suspects that someone is trying to impose upon him. The jealous and envious in an organization are quick to tell if they suspect.

Summary of Lesson Three

In Lesson Three you have learned that:

1. Fineness or coarseness of hair, skin, features, hands and feet classify people into definite social groups.
2. This is because the fineness or coarseness of an individual shows his degree of natural refinement, sensitiveness and love of beauty and quality.
3. The extremely fine individual has fine silken hair, fine, thin, delicate skin, delicately chiseled features and well-modeled hands and feet.
4. The extremely fine individual wears clothing of fine texture, refined taste, and quiet, well-selected colors and pattern.
5. The individual who is very fine has a fine voice, refined language and refined manners.
6. The extremely fine individual is very sensitive to pleasure and pain, both physical and emotional.
7. The individual of fine texture likes to handle fine, high-grade materials, and in all his work cares rather for quality than quantity and bulk.
8. The extremely fine individual appreciates

delicacy and subtlety of thought and expression in art and literature.

9. The extremely fine individual suffers on account of his fastidiousness and often has tastes more expensive than he can really afford.

10. The extremely coarse individual has coarse, stiff, straight, or crisp and curly hair.

11. The individual of coarse texture has thick skin, with large pores and large marking.

12. The individual of coarse texture has heavy, massive, crudely formed features, hands and feet.

13. The extremely coarse individual wears coarse, rather crude clothing.

14. The extremely coarse individual has a coarse, rough, vigorous voice, deeper in tone, harsher and louder than that of the fine individual.

15. The coarse individual expresses himself vigorously, courageously and oftentimes grewsomely, in music, art and literature.

16. The individual of extremely coarse texture is slow in response. He therefore likes vivid colors, strong contrasts, loud and gaudy patterns.

17. It takes vigorous, forceful language to appeal to the understanding of the extremely coarse individual.

18. In their work extremely coarse people prefer to handle coarse, heavy, crude and bulky materials, machinery and other things. They strive more for tonnage and largeness, heaviness. and strength than for fineness, quality and beauty.

19. The man whose consistency is hard is rather narrow and opinionated. He is unimpressionable and does not like to change his ways or his opinions.

Once he does change, however, he is more constant than the man who changes easily.

20. The man of hard flesh likes durability, usefulness, simplicity, economy and substantiality in his clothing, home, furniture and possessions.

21. The man of hard flesh prefers occupations dealing with hard substances, such as iron, steel, stone, coal, hardwood lumber, and other such products.

22. The man of hard flesh is usually a rigid disciplinarian.

23. The man of hard flesh has hard, driving, crushing energy, with little sympathy for those who stand in his way.

24. The man of elastic flesh has normal energy, life, vim, vigor, go.

25. The man of elastic flesh is adaptable, resourceful and ingenious.

26. The man of elastic flesh is progressive, his mind is open to new ideas.

27. The man of elastic flesh has normal sympathies and is generous.

28. The man of soft flesh lacks real energy and endurance.

29. The man of soft flesh is not capable of hard mental or physical work, but may be very clever at making himself pleasant and agreeable.

30. The man of soft flesh is highly impressionable emotionally. His sympathies are easily aroused. He is either over-generous or intensely selfish, extravagant and self-indulgent. His sympathies often run away with him.

31. The man of soft flesh can cultivate greater

hardihood, but should occupy always a more or less sheltered position.

32. The man of extremely fine texture should work in the midst of refined and beautiful surroundings, where he is brought into contact with refined people and handles fine, beautiful goods, in which quality counts.

33. In handling people of very fine texture, consideration must be given to the fact that they are sensitive.

34. The man whose flesh is hard enjoys working with hard substances and likes to undertake work which requires hard, driving energy and the overcoming of obstacles.

35. The man of elastic flesh is adaptable and can succeed in a great many different kinds of occupations.

36. The man whose flesh is soft prefers to handle soft materials. He should not be in a place where he has to make important decisions in regard to policies.

37. In dealing with fine-textured people, adapt yourself to their refined sensibilities.

38. In dealing with people of coarse texture, put more freedom, ease and heartiness into your manner. Use simple, plain, forcible language and vigorous ideas. Make your suggestions more direct than when dealing with a fine-textured individual.

39. The man of hard flesh is difficult to influence. One of the best ways of handling him is to make him think that he is having his own way.

40. Appeal to his love of economy, convention-

ality, utility, durability and simplicity. Use indirect suggestions.

41. Present your proposition to the man of elastic flesh in a straightforward, reasonable way.

42. It is possible for an individual to develop, if he desires, greater refinement, which will show itself in a refinement of the texture of his skin.

43. Coarse dissipation will coarsen the moral fibre of a man and his skin as well.

44. If your boss is a man of fine texture, please him by neat appearance, polished manner and refined behavior. Keep your part of the office or shop clean and neat.

45. If your boss is a coarse man, do not expect too much refinement and polish. Get out production and quantity, and do not take offense too easily.

46. If your boss is a hard man, don't answer back, obey instantly, be economical, show him where he can profit by your proposition.

47. If your boss is a man of elastic flesh, show him your energy and power of achievement.

48. If your boss is a man of soft flesh, make things as easy for him as possible and be on your guard against those who influence him. Take care that you do not try to influence him unduly yourself.

Exercises for Lesson Three

1. *Continue Your Own Analysis.*

Self-analysis in regard to fineness and coarseness is somewhat difficult. One's standards of refinement depend upon one's degree of fineness, and yet one must judge oneself by those standards. It is

perfectly natural and sincere, therefore, for a man of medium fineness to think that he is just as refined as anyone. The only way to test yourself in this is to examine yourself to see whether you regard some people as fastidious, over-nice, too sensitive, and effeminate.

If you are coarse or very coarse, you are not so likely to consider yourself refined. You probably pride yourself more on your vigor, unconventionality, indifference to hardship, and sympathy with the common people.

Just how fine or how coarse your hair, skin, features, hands and feet really are, you can only determine by comparison of course; you will have to examine, as closely as you can, people of all classes; a baby's hair and skin will give you an idea of extreme fineness. Then look up the coarsest man you can find as an example of extreme coarseness. Try to grade other people between these two. In this way learn where you belong on this scale.

When you have decided upon your degree of fineness or coarseness, then review your voice, your manners, your tastes, the kind of people you like, the kind of materials and surroundings you prefer, and your favorite recreations. See whether or not these traits fit your observations of the degree of fineness of your hair, skin, features, hands and feet.

To determine how hard your flesh is, relax your left hand and grasp it firmly with your right, pressing your thumb into the palm and your finger tips into the back. Put on and release the pressure several times until you are satisfied as to whether the left hand resists pressure, yields to it and quickly

springs back, or seems to yield easily and to spring back, if at all, rather slowly and feebly.

Now can you be absolutely honest with yourself and remember some of the ways you have shown how hard, elastic, or soft you are?

Are you rather opinionated, not much given to sympathy, and somewhat ruthless in your driving energy? Do you give much consideration to what happens to people who get in your way—cry much over them if they get hurt when you drive over them or push them aside? Are you close in money matters? How do you handle collections, for example?

Or are you, on the whole, pretty adaptable? How many times have you changed your religion, your politics, your ideas on capital and labor, trusts, taxes, Sunday baseball, divorce, pacifism and socialism? Do you consider yourself energetic and industrious or rather indolent?

Or do you feel that you are too easily impressed and influenced? Do you find yourself getting all aglow with enthusiasm with a good many of the enthusiastic people who talk to you? Are you a little inclined to leave a meeting agreeing or almost agreeing with the eloquent man who addressed it? Do you lay down a well-written editorial or book with a feeling that the writer is a wise man and right about the matters he discusses?

Compare your frank answers to these questions with your observations of your own left hand.

It is time, also, for you to compare what you learn from form of profile and body build with what you learn from hardness, elasticity and softness.

A convex is energetic, physically and mentally.

A concave is not so energetic.

Hard and elastic flesh are energetic, physically and mentally.

Soft flesh is not so energetic.

1. If you are both convex and hard, you have two marks of energy.

2. If you are both concave and soft, you have two marks of moderation in energy.

3. If you are convex and soft, you have one mark of energy and one mark of lack of energy.

4. If you are concave and hard, you have one mark of lack of energy and one mark of energy.

What is the answer?

Simple enough.

If you have two marks of energy, then you are very energetic.

If you have two marks of deficient energy, then you are not consistently energetic.

If you have one mark of aggressive energy (convex) and one mark of lack of energy (soft) then you are more aggressive and impulsive than resistant.

If you have one mark of passive, deliberate energy (concave) and one mark of hard, crushing energy (hard) then you have a good deal of resistant, stubborn, obstinate energy.

2. *Make Some Combinations.*

Here are descriptions of three men. Read them over carefully. Make a mental picture of each of the three, as nearly complete as you can. Then fill in the spaces on the next page.

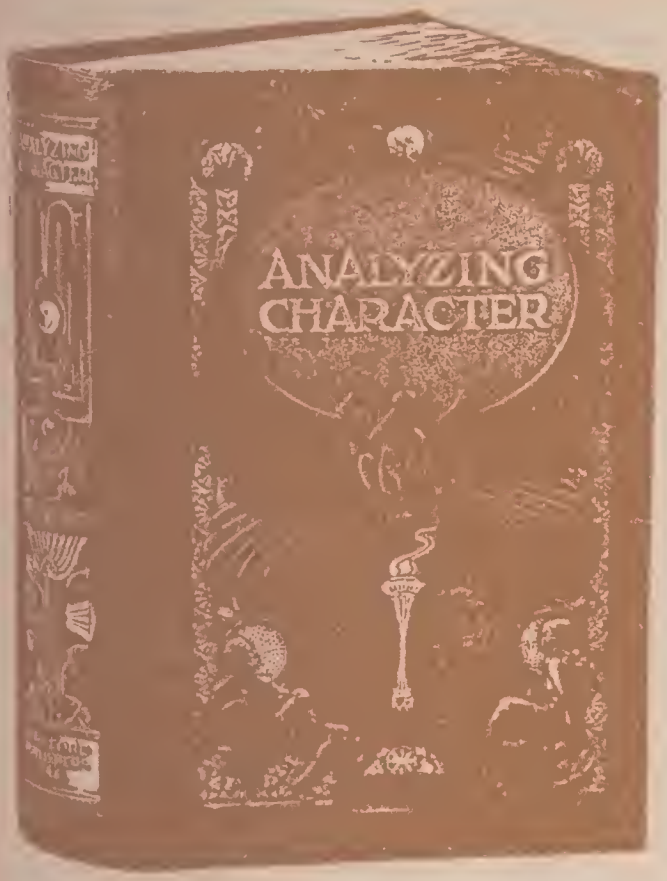
No. 1. Convex upper-concave lower, mental-motive type; fine hair, skin and features; large, but

shapely hands and feet; fairly slender wrists and ankles; hard flesh.

No. 2. Concave form of profile; mental-vital type; medium coarse hair, skin and features; large, crudely shaped hands and feet; thick wrists and ankles; soft flesh.

No. 3. Convex form of profile; mental type; fine hair, skin and features; slender, delicate hands and feet, slim wrists and ankles; elastic flesh.

Subject.	Write all you can about his intellect. How does it work?	What kind of things and ideas interest him?	Write about his physical habits, likes and dislikes.	What are his most easily aroused feelings?	Name two vocations for him.
No. 1.					
No. 2.					
No. 3.					



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READING CHARACTER AT SIGHT



SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON FOUR

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON FOUR

SEX

CHAPTER I

THE MASCULINE MAN

You can easily tell a man from a woman, even when they are dressed alike, unless they are heavily camouflaged—but do you understand the differences in character between them?

Strange to say, most people do not, although they have been observing these differences all their lives.

Perhaps one of the reasons is that some men are more feminine in character than their sisters or wives, and many a woman is a better man than her husband.

It was long ago discovered by students of human nature, that not all masculine souls are housed in male bodies, nor all feminine souls in female bodies.

So there is sex in character as well as sex in body, and the two do not always correspond.

Yet, a careful observer can always tell at a glance whether any individual is more masculine than feminine, or more feminine than masculine in character.

No Man Wholly Masculine, No Woman Wholly Feminine

Every individual is a combination of masculine and feminine characteristics. In some, masculine traits are more numerous; in others, feminine traits; and in still others, the two are almost evenly balanced.

When one sex or the other is very marked, any one can see its indications in looks.

In Figures 1, 2, 3, and 4, you have pictures of a masculine man, a masculine woman, a feminine man and a feminine woman.

I do not need to point out to you which is which, because you can readily see for yourself.

Nearly every one observes these differences, and the expressions, "a masculine woman," and, "an effeminate man," are in common use in everyday speech. We also hear women spoken of as mannish, and men spoken of as "sissies," or "Miss Nancys."

But not everyone knows just what are masculine features and what are feminine, nor does everyone know what are masculine traits and what are feminine traits.

Yet, like everything else about reading character at sight, these things are easy for us if we only pay some attention to them, observe carefully and use our common sense.



FIGURE 1
Masculine Type



FIGURE 2
Masculine Type



FIGURE 3
Feminine Type



FIGURE 4
Feminine Type

How the Masculine Type Looks

In this chapter we are to study the masculine type. Observe and compare these characteristics of people's looks and see if you do not find them all distinctly masculine.

Head wide at the ears, rather angular and ridged in appearance.

Eyebrows prominent and rugged.

Shoulders broad and square.

Back straight, erect and flat.

Chest large and deep.

Waist straight at the sides.

Abdomen flat.

Hips narrow.

Trunk shorter than legs.

Legs long and straight, with rather prominent joints and large ankles.

Hands and feet large, with considerable of the bony structure indicated.

Color blond, or medium.

Form of profile convex upper-concave lower.

Large in size.

Body build of the muscular, bony type, or of the type of the man of bone and muscle who has developed a brain.

Coarse hair, skin, features, hands and feet.

Hard body fibre.

Joints inclined to be rigid.

If all of the above features appear in any individual to a marked degree, then that individual is of the extreme masculine type, whether man or woman.

Traits of the Masculine Type

The more you study such an individual, the more you will find that his or her traits and characteristics are as follows:

1. *Thought Quicker than Action.*—Taking for granted for the moment that it is a man we are describing, we know, since his form of profile is convex upper-concave lower, that he is quick and practical in thought, energetic, positive, dynamic, keen in observation, interested in facts, rather deliberate in speech and action, not impulsive, determined, persistent and self-controlled.

2. *Love of Activity and Motion.*—Because he is of the bony and muscular type, he is independent, liberty loving, fond of freedom and of action, interested in machinery, in motion, in transportation, in exploration and invention.

3. *Coarseness, Vigor and Virility.*—Being of coarse texture, his sensibilities are not fine, he glories in hardships, he is perfectly happy and satisfied in the midst of primitive surroundings, he is rather unresponsive, is somewhat rough in his play and sports, is given to coarse vices and is inclined to be democratic in his associations.

4. *Hardness of Head and Heart.*—Because of the hard fibre of his flesh, he is not highly emotional or sympathetic; is more just than generous; has hard, driving, crushing energy; is far more interested in durability and utility than in luxury; and is tenacious of his own opinion.

5. *Practicality.*—In his intellectual processes, this man reasons his way to conclusions upon the hard

basis of fact. He is therefore naturally interested in science, and its application to practical affairs.

6. *Creativeness.*—His intellectual powers are creative, aggressive, forceful. He invents, organizes, originates and promotes.

7. *Unemotionality.*—It is in the emotions that the most marked difference between masculine and feminine characteristics occurs. Compared with the feminine, the masculine type is rather unemotional; while his emotions may be more powerful and take a stronger hold upon him when they are thoroughly aroused than woman's, they are not nearly so easily aroused. It is the masculine inclination to view life and the world in general through his intellect, rather than through his emotions.

8. *Interested in Opinions.*—The masculine mind is interested in opinions, principles and convictions. Whenever you are in the midst of a company of men, in a smoking car, at the club, or anywhere else, pay some attention to the trend of the conversation, and you will find, almost without exception, that it soon or late drifts around to an expression of opinion and conviction, or the discussion of general principles.

As the result of this, men are more likely to act from principle, according to their convictions, or according to what they call practical considerations, than as the result of their emotions.

9. *Coarse Vices.*—The masculine tendency is to yield to the demands of the coarser animal appetites and desires. One of the largest bills civilization has to pay is the bill for drink, tobacco, gambling and dissipation—all masculine indulgences.

10. *Aggressiveness.*—In respect to will power, the masculine is aggressive, positive, active, forceful and combative. It seeks for achievement, it explores, investigates and pioneers.

11. *Love of Conquest.*—To the masculine character, some form of conquest, whether mental, athletic, sexual or warlike, is as natural as breath.

12. *Ruggedness and Forcefulness.*—It is on account of these qualities that man has taken the lead in the getting of wealth, in the doing of material things, as well as in the getting of new treasures of knowledge and reaching the high places in building, in commerce, in finances, art, music, literature, government, science, and almost all other forms of activity where ruggedness and forcefulness enable one to forge to the front.

13. *Despotism.*—These same qualities cause the masculine character to incline to be despotic and tyrannical. Masculine man naturally likes to rule, but he hates to be ruled.

Medium Types More Common than Extreme

In studying what you have just read in this chapter about the masculine type of character, and in making your observations upon men and women, have in mind all the time that the character I have just described is the extreme masculine type, and that the extremes of every type are rare. There are always more people about half way between the extremes than there are at either extreme.

For this reason, do not expect that every man will have all of these qualities, because he will not.

How to Determine Degree of Masculinity or Femininity

He will have these masculine qualities only in proportion as he has the features or marks of the masculine type, physically, as shown in brief on page 41. There are enumerated 22 masculine and 22 feminine features. If a man has 15 masculine and 7 feminine features, he is quite predominantly masculine. If he has 11 of each, he is a good balance, and if he has 8 masculine and 14 feminine he is predominantly feminine.

In observing either man or woman, count up the physical traits and their degree.

If the individual has more masculine physical characteristics than feminine, and they are more marked than the feminine characteristics, then in his character the masculine characteristics will predominate. If on the other hand, he has more feminine characteristics, and the feminine characteristics are more marked, then he will show more feminine traits of character than masculine.

CHAPTER II

THE FEMININE TYPE

That men cannot understand women is an idea as old as the race.

I have always wondered whether men started the story in order to flatter women, or whether women started it in order to lure and captivate men—or whether both are responsible; because women are really just as easy to understand as men. The same principles apply to both. They are more alike than they are different. And their differences are easily understood by the unromantic old method of intelligent observation and common sense.

By a little observation and judgment, you will soon learn to recognize the following as feminine physical characteristics:

Feminine Physical Features

In form of profile the typical feminine is concave upper-convex lower.

In body build the typical feminine is a combination of the thinker and the enjoyer, or the fat man with a brain.

The feminine is fine in texture and soft in consistency.

The feminine head is high, long and narrow, smoothly rounded and delicately built.

The feminine eyebrows are flat and smooth.

Shoulders narrow and sloping.

Back curved and somewhat stooping.

Chest narrow and inclined to be flat.
Waist small and incurved at the sides.
Back hollow.
Trunk longer than legs.
Abdomen large and rounded.
Hips full.
Legs short and slanting from the hips inward to the knees.
Thighs much larger just below the hips than just above the knees.
Ankles slender.
Joints small and delicate.
Hands and feet small and finely built, not showing the bones.
Color brunet.
Size small.
I have just described the extreme feminine type in physical characteristics.

Traits of the Feminine Type

In traits of character this extreme feminine type is as follows:

1. *Slow Thought, Quick Action.*—Because she has the concave upper-convex lower form of profile, she is slow in thought, rather impractical, not so keen in observation as man, not so energetic, she is more impulsive and sharper in speech, and more impulsive in action.

2. *Deficient Self-Control.*—She lacks the determination, persistence, courage and self-control of the masculine.

3. *Ability to Administer and Conserve.*—Because in body build she is a combination of the

thinker and the enjoyer, she is more concerned with thoughts, theories and ideals than man, is not so active physically, is not so much interested in mechanics, engineering, transportation and fighting; she enjoys ease, comforts and luxury, she likes to handle food and she takes more naturally to merchandising, conserving, administering and to financing than she does to construction, origination, creation and transportation.

4. *Natural Refinement.*—Because of her fineness of physical organization, woman is sensitive, responsive, naturally refined, loves beauty and quality, demands comforts, elegance and luxury in her surroundings and apparel, and is by nature more exclusive and aristocratic than man.

5. *Emotional Impressionability.*—Because of the soft fibre of her flesh, woman is more impressionable, more emotional, less stable in her convictions and beliefs, more easily influenced and led, more sympathetic and more indolent than man.

6. *Intuition.*—The feminine type of mind is theoretical, spiritual, imitative, sentimental, receptive, beauty loving and intuitive.

While man reasons his way to his conclusions from facts, woman is inclined to jump to conclusions by her intuition.

This difference between reasoning from facts and intuition is a marked and remarkable one. Woman has reflective and reasoning power, and gets good results from them when she uses them, but she is what is called intuitive (although just what intuition is does not seem to be fully understood), and she is more impulsive, more emotional and more

inclined to think and act as driven by her feelings.

It is a common saying, probably based upon common experience, that a woman's intuitions are likely to be more reliable than a man's reason. We have often heard the expression amongst men, "If I had only taken my wife's advice!"

7. *Imitativeness.*—Women are keen and quick in acquiring knowledge from books. They are also far more imitative than men. They are therefore good students and good teachers, but few women have done pioneer work in the exploration of new fields of knowledge and in the realm of creative ideas.

I do not mean by this that woman is inferior to man. She is not inferior, but different. While man's intellectual powers are creative, aggressive and forceful, woman's are absorptive, receptive and passive.

8. *Responsiveness.*—Emotionally woman is far more impressionable, more easily affected and more responsive than man. This is one of the most significant and typical of the characteristics of woman as compared to man.

This explains much about woman that man has found it difficult to understand, or has claimed to find it difficult to understand. It explains her various moods, her tears, her tantrums, her "sweet unreasonableness," her nervousness, irritability, her inclination at times to be hysterical.

It explains why she is timid, why she is more religious than man, and more easily affected to laughter and tears.

9. *Interest in Personalities.*—Thus while man's contact with the world is largely through his intellect and reason, woman's is through her emotions. While man's chief interests intellectually are in the realm of opinions and convictions and principles, woman's chief interests lie in personalities and details.

Go anywhere where women are talking together and you will find that they are discussing their husbands, their sweethearts, their children and their servants, or their friends and neighbors.

While the man's most frequent expression is, "I think" or "I believe," woman's is, "he said," and "she said."

In these days of woman in industry, managers are learning that most women are loyal and enthusiastic workers—but their loyalty is more apt to be to their boss than to their company.

10. *Love of Beauty.*—If man's great vice is his yielding to the demands of his coarser animal appetites and desires, woman's great vice may be said to be her yielding to the demands of her love for beauty.

If the bills for drink, tobacco, gambling and dissipation for the men are high, certainly the women's bills for dresses, hats, furs, coats, jewelry, hairdressing, laces and complexion specialties are almost as high.

11. *Self-Surrender.*—From the standpoint of will power, woman is passive, submissive and negative. What man gains by force and aggressiveness, woman gains by self-surrender, tact, diplomacy and passivity.

12. *Submission.*—If man is by nature inclined to be despotic and tyrannical, woman certainly has indulged him in this through all the ages because it is natural for her to submit. On the other hand, woman has opposed her keen intuitions and her ready wit to the force of man's will. She has learned to use with great effectiveness the law of non-resistance.

Masculine and Feminine Contrasted

Man likes to use direct methods; woman indirect. You often hear that woman is more deceitful, more given to wiles, stratagems, cunning and duplicity than man. This is because women have had to use these forces against the more powerful wills and stronger muscles of men.

Men like to control and direct; women like to influence.

Men acquire knowledge of material things; women hold on to knowledge and also hold on to material things.

Because man is naturally aggressive, forceful, eager and energetic, he makes great outbursts of effort, followed by periods of rest and relaxation. Woman, being more passive in her nature, is likely to apply her energies more continuously.

Man wants the truth; woman wants love.

Man creates; woman nourishes.

Man is governed by ambition; woman by desire.

Man wants power and supremacy; woman wants influence and personal love relations.

Man naturally deals with the abstract and the

general; woman naturally deals with the personal and the particular.

Men struggle for knowledge, wealth, fame and power; women for love, harmony, beauty and pleasure.

Masculine intelligence creates and organizes; feminine intelligence maintains what has been created and the organization.

The masculine mind likes to make laws; the feminine mind preserves and administers laws by her non-resistance.

Again I must remind you that in this chapter I am describing the extremely feminine type of man or woman, and that this type is rare. The great majority of women have far more of the masculine elements in their makeup than I have here described.

Masculine and Feminine Traits Summarized

Summarizing masculine and feminine characteristics briefly, two lists are given on pages 41 and 42. The first list gives the masculine and feminine physical characteristics in parallel columns, while the second list gives the masculine and feminine traits of character in parallel columns.

You will find these lists not only valuable in reading character at sight, but fascinating as exercises.

Begin with yourself. Check off in the first list your own masculine and feminine physical characteristics. Study yourself carefully. Be honest with yourself.

When you have done this, try to arrive at a per-

centage basis. For example, seventy-five percent masculine, twenty-five percent feminine. In arriving at this basis, of course, you will have to take into consideration the degree in which you possess each one of the characteristics. For example, if your profile is very strongly convex upper and concave lower, it indicates more masculine characteristics than if it is only slightly convex upper and concave lower, and so on for the other characteristics.

When you have arrived at a percentage basis, proceed next to the second list, the list of the traits of character. Study and analyze yourself. Recall your thoughts, feelings and actions under different circumstances. Then arrive at a percentage basis for traits of character, and see how nearly this percentage agrees with the percentage shown by the physical traits.

Then apply the same test to the members of your family, your friends, and others whom you know well enough to be able to check up the two lists against each other.

In my own personal practice I have always found that the percentage of masculine and feminine physical traits in any one individual is about the same as the percentage of masculine and feminine traits of character in that individual.

CHAPTER III

WORK FOR THE MASCULINE TYPE

The solemn old saying, "Woman's place is in the home," has been shattered to bits and blown away by the big guns, bombs and battles of the great World War.

Man has found himself compelled to invite woman out of the home, into the office, the factory, the field, the railroad, the government, and even into the rear lines of the battle-field.

With this change, the whole complex and age-old division of the world's jobs into men's work and women's work has been torpedoed and sent to the bottom of the sea of exploded fallacies.

In its place has come the much more intelligent idea that there is no exclusive man's sphere and no narrow woman's sphere, but that each man and each woman should do the kind of work he or she can do best, will love best, and will be the happiest in doing, no matter what that work is.

A much saner division of the world's jobs on the basis of sex is, that there are some jobs which are best fitted for masculine men and masculine women, while other jobs are best fitted for feminine men and feminine women.

Masculine Type for Aggressive, Creative Jobs

It is only common sense, of course, to put the masculine type of individual in all jobs requiring

aggressiveness; creativeness; positiveness; dynamic energy; combat; hard, rough, grimy, coarse surroundings; heavy physical work; practical knowledge; practical ideas; practical judgment in handling material things; and the ability to dominate and control others.

This is why the masculine type is required for exploring, pioneering, building, operating machinery, running ships and railroads, fighting battles, exploiting new products, creating new markets, advertising, selling and organizing.

The intensely masculine type of man can be pretty well depended upon to get himself into a job where he can use his aggressive, forceful, dominating talents. Even if his job does not fit him in other respects, it is more than likely to fit him in this respect.

Dangers of Timidity and Mental Laziness

The case is a little more difficult for the man who is only moderately masculine. Such a man oftentimes fails to make the most of himself because of feminine traits of caution, timidity and conservatism.

Again, a man who has most of the masculine traits may permit himself to slip into a groove where he cannot use his best talents on account of the feminine traits of submissiveness, non-resistance and imitativeness.

Such a man instead of thinking and deciding for himself, either follows custom or lets someone else think and decide for him.

In all my study of human nature, I have nowhere found any two more common traits than these —fear and mental laziness. They affect both men and women, both of them are frequently found in the same individual.

And they two together are responsible for more human failure than any other one cause or set of causes.

Both men and women fail to do their best because they are afraid, they lack courage.

And pretty nearly all of mankind suffers from an unwillingness to do real hard, continuous, concentrated thinking.

Difference Between Fear and Cowardice

I have called these feminine traits for want of a better name, but let it be understood that they are no more common amongst women than amongst men. It is true that the intensely feminine woman is more timid and more imitative than the intensely masculine man, but as for the rest of humanity, it seems that, in general, the women measure up on these qualities just about as well as the men do.

I do not wish to be understood as saying that the great mass of men and women are cowards. It is one thing to be afraid, and quite a different thing to be a coward.

The average German soldier very well illustrated the difference. No one can dispute the high courage with which he went into battle and faced absolutely certain death. On the other hand, no one will dispute the timidity and submissiveness with which he

yielded his thought, his ambition, his speech and his every action to the command of a superior officer.

The One Way for a Masculine Man

If you are a masculine man, get into a man's job. If you are not yet ready for a man's job, then get ready for it. Use your masculine aggressiveness, positiveness, determination and persistence to prepare yourself.

Keep up your courage, smash your way through or over obstacles, prove your manhood.

If you are an employer, don't let your masculine employees waste themselves and waste your time and money by trying to do feminine work.

Stir them up, stimulate them, arouse their courage, their ambition, their determination.

Make them get out in front and take the aggressive.

What the Masculine Woman Can Do

If you are a masculine woman, your task is somewhat harder than that of the masculine man, although it is easier to-day than it has ever been before.

In the bad old times, there was no work for women except housekeeping, with a few odd jobs of school teaching, nursing and sewing.

It is just as illogical and unscientific to expect all men to be preachers as to expect all women to be housekeepers, teachers, nurses and seamstresses.

Some masculine women try to over-emphasize

their mannishness; others try to make themselves appear more feminine than they are.

Either course of action is a mistake.

It is right that the masculine woman should develop her feminine qualities as much as possible. A fully rounded personality and character is the great object of all true self-development.

On the other hand, you cannot permanently gain anything worth having by trying to appear to be what you are not.

First, be something true, honorable and worth while, then be natural—be yourself.

Regardless of tradition, regardless of conventionality, regardless of the protest of family and friends, the truly masculine woman ought to use all of her powers to develop and train the talents with which she is blessed and to find for herself a place in the world of work where she can use them to her own and humanity's greatest advantage.

Marriage for the Masculine Woman

The woman of the masculine type has a right to marry. She has a right to children, and she has a right to a home. Some of the happiest wives and mothers I have ever seen have been women of this type.

But the mere fact that she is a wife and mother ought not to condemn this type of woman to spend her entire life in the merely feminine occupation of housekeeping. If she is a business woman, an artist, a writer, an organizer, a leader, then she ought by all means to find self-expression through one of these vocations.

Some husbands, fathers and brothers do not understand these things.

It is time they did.

It is time they saw that giving a woman an opportunity for self-expression is no reflection upon their high masculine prerogative of being provider, protector and master.

CHAPTER IV

WORK FOR THE FEMININE TYPE

In a big munition plant in New England, voluntary enlistment and the draft took away large numbers of skilled mechanics.

The superintendents and foremen were in despair. Other men were sought to take the places of those who had gone to war, but not nearly enough could be found.

Meanwhile orders were piling up while machinery stood idle.

"Fill the places with women," said the general manager.

"There are no women skilled mechanics," said the superintendent and foremen.

"Train some, then," replied the general manager.

"They will never learn; women can't understand machinery," said the superintendent and foremen.

"Try them," ordered the general manager.

And they did.

A few months afterwards one of the superintendents said to me: "I never saw a man in my life pick up that work as fast as some of these women did. And they all learned faster than the same number of men would. Honest to goodness, we used to think it took the average man two or three years to learn some of those jobs, and here these women get onto them in two or three months! They do much more work than the men did, they do it better, and they aren't so much trouble. They're

steadier, more willing to do what they are told, and they are not agitators."

My friend the superintendent seemed surprised, but you know from your study of this lesson that the feminine type has just the qualities he described.

Women in Industry

"But," you say, "I thought we were taught in the beginning of this lesson that women were not mechanical."

Women are not mechanical in the creative sense, but remember, women are imitative.

Because women—that is to say, feminine women—have the feminine characteristics of concave upper-convex lower form of profile, they have all of that nimbleness and quickness of hands and fingers which you will find described on page 39 of Lesson One.

They learn these routine, mechanical jobs where they have to do the same things over and over and over very quickly, and once they have learned them they can execute them with remarkable rapidity and skill.

There were literally hundreds of thousands of jobs of this kind in the factories of America, before the war, occupied by men, when women would have been very much better fitted for the work.

Sheltered Jobs, Routine and Administration for Feminine Type

Men and women of the feminine type require sheltered positions. They like to work under direction, to follow customs, rules and formulæ.

They do not like to take the aggressive, or to assume responsibility for an aggressive policy, but they will assume responsibility for administration.

The feminine type, therefore, is well fitted not only for skillful routine mechanical work, but for purchasing, accounting, finance, cutting out waste, carrying out policies and other such work.

An ideal combination in any line of business or any profession is a man or group of men of the masculine type to organize, promote, advertise and sell, with a man or group of men of the feminine type to take care of the business as it comes in, administer the funds, see that policies and orders are carried out, render services to the customers, make the collections, keep everything about the plant and offices clean, sanitary and attractive, and to act as a kind of governor on the too intensely dynamic steam engine of the masculine element in the organization.

What the Feminine Man Can Do

One of the common tragedies of life is to see a feminine man trying to act as if he were masculine. A naturally quiet, gentle, tactful, courteous man cannot well assume an air of boldness and belligerency. Many do attempt to cover up deficiencies in real courage and aggressiveness by bluff and bluster. One who understands them could only wish they would develop and cultivate rather their fine, gentle, sympathetic qualities. There is no disgrace attached to the lack of brutality and bloodthirstiness. In many respects the feminine qualities are more highly evolved, and more civilized than the masculine.

You yourself know many splendid men who accomplish a great deal and attain high success by means of their charm of manner, their quiet persuasiveness, their patience and their constancy.

How foolish it would be for these men to try to be bold, aggressive, eager, restless and changeable!

The feminine man has his place and his work to do in the world, and he can best accomplish it, not by trying to be what he is not, but my making the most of his desirable qualities.

There is no combination of characteristics which is wholly bad, just as there is none which is wholly good. All things human are relative.

But every human characteristic is good in moderation when rightly used. There is no reason why anyone should be ashamed of his or her qualities.

But there are many good reasons why every human being should learn what his qualities are and how to make the most of them.

And especially is there every good reason for each one of us to be natural and not attempt to affect or pretend to have that which we have not.

Affectation and pretense may deceive a few of the unwary, but they deceive no one quite so tragically as the person who attempts to use them.

CHAPTER V

HOW TO INFLUENCE AND PERSUADE THE MASCULINE AND FEMININE TYPES

I was once sitting talking with a woman friend of mine, when the doorbell rang and in a few minutes a servant appeared and announced that a gentleman wished to see my friend who was also my hostess. At the same time the servant handed over a card.

"Oh," said my hostess on glancing at the card, "this man has some electric washing machines to sell. I have wondered for some time whether it wouldn't be a good thing to have one in my laundry. Show him in, Helen."

When the young man came in, I was rather pleased with him. He was neatly dressed, well groomed, looked intelligent, and had a pleasing address.

My hostess went straight to the point. "Tell me," she said, "what about this electric washing machine? What will it do? How much does it cost, and what will it cost to run one?"

Instead of answering her questions directly, which he would have done if he had taken a good look at her and used his common sense, the young man began to say something about what he had heard of her beautiful home, her progressive ideas and her good judgment, and how coming into her home had convinced him that all he had heard was true and more than true.

"Come, come," interrupted my hostess, "I don't care anything about that. My time is valuable. Tell me about your machine. What will it do?"

The young man, rather taken aback, recovered himself quickly and went on to say, "Well you see, madam, the theory of the thing is this," and then began a rather laborious explanation of just why the peculiar motions inside of this machine took all of the dirt out of the clothes.

Again my hostess interrupted him. "Yes," she said, "we'll take it for granted that it cleans the clothes. But how large is it? How many clothes will it hold? How long does it take? How much electrical current does it use?"

Why He Lost the Order

And so throughout their conversation, she was trying to get at the facts, while he, intelligent though he appeared, persisted in trying to flatter her, to explain theories to her, to appeal to her feelings of pride and love of display, and finally wound up by pulling out an order blank and saying, "Just sign your name right here, please."

He lost that order, and he deserved to lose it, for my hostess was a woman of pronounced convex upper-concave lower form of profile, rather square shouldered, with large hands and feet, and in other respects showing herself to be quite markedly of the masculine type.

This young man had evidently been taught that he must handle women in just such a way, and was trying to handle this masculine woman as if she had

been more than usually feminine in her characteristics, likes and dislikes.

Facts and Demonstration Win the Masculine Type

The masculine type of mind demands facts. It wants to be shown. It believes most and best in the things it can see, hear, smell, taste and handle.

If the thing you have is any kind of a machine, then show the masculine type of individual how it works. If possible, permit him to work it himself.

In giving reasons to the masculine man, present briefly, distinctly and vividly practical considerations. Remember, he likes to get things done. He likes to move about. He likes conquest, power and domination. Show him how your proposition will enable him to realize all these things.

Because the masculine man loves to dominate he does not like to be dominated. Therefore your suggestions to him must be of the indirect rather than of the direct type. The masculine mind is more easily persuaded by facts, by practical considerations, and by reason, than it is by appeals to emotion or by suggestion.

The masculine man likes to have his own way, therefore it is your cue to find out what his way is, and then adapt your proposition or your presentation of your proposition to his way, so that he will feel, whatever he does in response to your persuasion, that he is having his own way.

The Masculine Type Wants Practical Results

The masculine man wants utility and durability, rather than beauty and decoration.

He wants something that will enable him to win in sports, in politics, in business competition.

If you are selling an automobile, take him out in it, let him drive it, and find out for himself how he can make the other people on the road take his dust.

Let him feel the thrill of passing everyone else on a long steep hill.

Show him that your proposition is scientific, that it is according to sound principles. Do not spin theories of your own for him, but simply remind him of principles which he knows.

Emotional Appeal for the Feminine Type

In dealing with the feminine type of mind, make your appeal to precedent, to sympathy, to humanitarianism, to love of beauty, and to personal vanity.

Do not altogether neglect facts and reasons, for no one's mind is entirely indifferent to these, but subordinate them to suggestion.

The feminine type of mind is very suggestible, and once its rather natural suspicions have been removed and confidence gained, it will respond almost instantly to any direct, positive suggestion as well as to the more indirect and subtle suggestion. In dealing with the feminine type of mind, go more into details and personalities. Remember that the feminine mind is imitative, and likes to do what it sees others do or hears that others have done.

Theories, doctrines, and religious considerations appeal more to the feminine mind than to the masculine.

Remember also that the feminine individual likes to please others, likes to be well thought of and admired.

A Successful Salesman's Experience

One of the most successful salesmen I ever knew once said to me, "In all my selling I find that there are just two classes of people. One class wants things for itself, wants to make money to get ahead in the world. When dealing with that class, I always put the loud pedal on profits and winnings. The other class wants to be admired and applauded. In dealing with that class I don't say so very much about profits, but I do play up the publicity end of my proposition. I paint the picture so that they can actually see themselves in the centre of a crowd getting a lot of admiration and loud applause."

You have studied the masculine and feminine types well enough to know what was the basis of this master salesman's classification.

In handling these two types also remember that the masculine type wants service, the feminine type attention.

Masculine Type in Social Life

The same general considerations apply to success in social life with those of the masculine and feminine types.

To be popular with the masculine type, you have to play the game, be a good sport, take your losses

without whimpering and your gains without crowing.

Either meet the masculine man on his own ground, give him as good as he sends, share his interest in material, practical things, in conquest, in achievement, and in politics, or assume the feminine rôle. Look up to him. Rest upon his strength. Learn from his wisdom, and let your apparent helplessness appeal to his natural masculine desire to protect and provide.

Women, ages ago, learned that they could make themselves popular with the masculine type of man by listening in rapt adoration while he recounted his conquests and victories.

Masculinity likes to be admired for its strength, its wisdom and its achievement.

Femininity likes to be admired for its beauty, its charm and its sentiment.

Social Success with the Feminine Type

Social success with those of the feminine type requires attention, admiration, either delicate or direct compliment, the giving and receiving of confidences, and, on the part of those who are predominantly masculine, a certain degree of tender masterfulness.

Those of the feminine type are sometimes cruel to loved ones in little things. They enjoy inflicting pain. Not terrible pain, but just little scratches. Such women, however, do not admire or like the same characteristic in others.

If you are yourself of the feminine type and want

to succeed socially with others of the same kind, give them your honest admiration, your confidence and your sympathy. Remember that they are chiefly interested in personalities, and give them a listening and sympathetic ear when they discuss with you their husbands, their sons, their brothers, their neighbors and their servants.

Employers of the Two Types

If your boss is of the masculine type, attend to business. Be impersonal. Show results. Obey orders. Play the game and do not whimper.

If you want a promotion or an increase in pay, show him how the change will benefit him.

If your boss is of the feminine type, give him your personal attention. Anticipate his wants and needs. Keep yourself and your surroundings neat and clean. If you want a promotion or increase in pay, appeal to his sympathy, his kindness, his generosity. Show him in every way you can, without talking too much about it, that you are loyal to him personally, and not merely to the organization. Study his likes and dislikes, and do your best to make him like you.

The masculine man is likely to regard his relationship with his employees from a purely business point of view, while the feminine man is more likely to regard such relationship from a personal and intimate point of view.

CHAPTER VI

UNDERSTANDING AND HARMONY

The greatest story ever written is a love story.

The greatest poems, songs, plays, operas, pictures and statues are built upon and around the human heart's one greatest interest—love.

The most beautiful building in the world, the Taj Mahal, is a poem in stone, dedicated to the love of a man for his wife.

The one great essential to a happy life is a harmonious love relationship.

The one greatest cause of unhappy marriages and love tragedies is lack of understanding.

Men and women first of all do not understand themselves. Second, they do not understand one another.

If You Would Be Happy in Love, First Understand Yourself

Most young people have never read their own characters. If they have any ideas at all as to the traits of character they want in a mate, these ideas are vague and highly romantic.

For example, many young women think that all they need to be happy is someone to love and someone to love them, when as a matter of fact they are so constituted that they never can be happy unless they find a mate who is also capable of providing them with a comfortable, convenient, beautiful and even luxurious home.

On the other hand, there are young women who think that they could never be happy except as the wives of wealthy men, and, as a matter of fact, their happiness depends upon having husbands who adore them, shower attentions upon them, and are willing to spend a great deal of time with them.

This list might be made much longer. There is the girl who sighs for a wonderful, handsome man, with dark eyes, and hair like a raven's wing.

And so there are girls who admire the rather wild, reckless, sporty type; others who admire the masterful, domineering type; still others who are carried away by thoughts of the romantic, poetic type; and some who feel that they could never be satisfied except with the gay, cheerful, optimistic, irresponsible kind of man.

Some of these may have set up just the right ideals for themselves, either through common sense or by accident, but the tragic records of our divorce courts show that a very large proportion of them are praying for just the kind of mate they ought not to have.

How Men Fool Themselves

Most young men's ideals of a mate's loveliness and desirability have no more foundation in wisdom than those of their sisters, and the beginning of the trouble is that they do not know themselves.

For example, a young man of the extreme convex type, because he is keen, alert, quick and practical himself, may greatly admire a young woman who has these same qualities. But he should stop to consider that he is also irritable, sharp spoken, im-

patient and impulsive; that he has his periods of utter weariness and exhaustion, when he doesn't want anyone near who is energetic, scintillating and impatient.

He doesn't look ahead and picture to himself the results of living all his life with someone who will respond to his sharp speeches with sharper ones, who will respond to his irritation with greater irritation, who will be even more impulsive than he.

He doesn't stop to ask himself who is to be the balance wheel in that family.

On the other hand, he may greatly admire a woman of the extreme concave type. She is so mild, so sweet, so soothing, so calm, so easy going, so good natured and smiling, even when he is irritable!

But let him consider also that she is impractical and can neither understand nor sympathize with his intensely practical ideas and purposes; that she is slow, and that he will fume away tremendous amounts of energy in waiting for her; that she is rather indolent by nature and cannot keep up with his restless activity.

Let him remember also, that she is very likely, with all her good nature, to be stubborn.

Let Extreme Types Beware of One Another

As a general rule it is disastrous for two people of the same extreme type to marry. And it is just as disastrous for two people of opposite extreme types to marry.

As a general rule it is far better for those of an extreme type to mate with those who are balanced.

In order to live happily together throughout a long life, two people need to have similar ideals, similar tastes and similar interests. They need some common good ground where they can meet and live together in harmony.

On the other hand they ought to be different in ways which will be helpful, one to the other.

For example, if one is inclined to be melancholy and pessimistic, the other ought to be cheerful and optimistic. If one is extravagant and wasteful, the other ought to be economical. If one is impulsive and reckless, the other ought to be deliberate and prudent.

Read the Characters of Your Friends

When you know yourself and have a clear and definite understanding of what traits of character your future wife or husband must have if you two are to live helpfully, harmoniously and happily together, the next thing is to do some careful reading of the characters of young women or young men you meet—especially those who interest you. It is much better to do this before you fall in love instead of afterward. My observation is that young people in love do not judge calmly. Nor should they. Being in love is one of the most glorious experiences of a lifetime. It ought not to be spoiled by doubts and analyses. If you have used your observation and common sense before you begin courtship and are fully satisfied, your happiness in this great adventure and in married life will be more sure.

Reading Character at Sight for Husbands and Wives

One of the most valuable and helpful things about reading character at sight, is the understanding it gives to married people of each other.

If you have read your wife's character, then you know what to expect of her. You know what she can do and cannot do. You know the things which will interest her and the things to which she will be indifferent. You know what she likes and what she dislikes. Not only this, but you know why.

Many a man, in my experience, has thought for years that his wife said and did certain things for meanness, just to hurt his feelings, but when he learned to read her character at sight, he found that those things were perfectly natural for her.

In the same way, many a woman who thought she had lost her husband's love because he ceased to shower little delicate attentions upon her, has learned through reading character at sight that because of his coarse texture and his hardness of fibre these things are not at all natural for him. He does not express his love in this way, but rather in the more masculine way of providing for her wants, protecting her from harshness and hardship.

There are many other more important uses of reading character at sight in love, courtship and marriage. Many of them you will readily think of yourself. Others you will learn by experience. Still others depend upon a more complete and scientific study of character analysis.

Male and Female Physical Traits

Male	*Female*
Head — larger at the sides.	Head—larger at the top and back.
Skull — angular and heavily ridged.	Skull—smooth and delicate.
Eyebrows—prominent.	Eyebrows—flat.
Shoulders — broad and square.	Shoulders—narrow and sloping.
Spine — straight and erect.	Spine—Curved.
Chest—large and deep.	Chest—narrow and flat.
Waist—straight.	Waist — in-curved at sides.
Back—straight and flat.	Back—hollow.
Abdomen—flat.	Abdomen — large and rounded.
Legs—long and straight.	Legs—short and slanting from hips inward.
Thighs—columnar.	Thighs—conical.
Ankles—large.	Ankles—slender.
Joints—large.	Joints—small.
Hands—large.	Hands—small.
Feet—large.	Feet—small.
Color—blond.	Color—brunet.
Form — convex upper-concave lower.	Form — concave upper-convex lower.
Size—large.	Size—small.
Structure—motive.	Structure—mental-vital.
Texture—coarse.	Texture—fine.
Consistency—hard.	Consistency—soft.
Joints—rigid.	Joints—pliable.

Masculine and Feminine Traits of Character

Masculine	*Feminine*
Positive	Negative
Aggressive	Passive
Unresponsive	Responsive
Eager	Patient
Robust	Fragile
Self-controlled	Impulsive
Active	Inactive
Strong	Beautiful
Independent	Dependent
Dynamic	Static
Irreligious	Religious
Non-suggestible	Suggestible
Practical	Artistic
Mature	Childish
Harsh	Gentle
Matter-of-fact	Sentimental
Deliberate	Emotional
Mechanical	Decorative
Inventive	Fond of detail
Original	Imitative
Creative	Nourishing
Speculative	Conservative
Courageous	Timid
Vigorous	Enduring
Unyielding	Yielding
Spasmodic	Constant

Summary of Lesson Four

In Lesson Four you have learned that:

1. Sex indicates certain important differences in character.
2. The masculine type of persons is not always a man, nor is the feminine type always a woman.
3. Masculine and feminine characteristics, both physical and mental, are usually combined in any one individual. Only a comparatively few are extremely masculine or extremely feminine.
4. The masculine type of individual, whether man or woman, has certain distinctive physical marks, and the feminine type, whether man or woman, has certain other distinct physical marks.
5. In some individuals the masculine physical marks predominate. In others the feminine physical marks predominate. In others the proportions are more nearly equal.
6. The extreme masculine type of individual, as indicated by the possession of a preponderance of the masculine physical marks, has certain definite traits of character, as indicated in the list on page 42.
7. The distinct feminine type of individual, as indicated by a preponderance of feminine physical marks, has traits of character as listed on page 42.
8. Women's characters are not more difficult to understand than men's, being subject to the same principles of reading character at sight.
9. In the world of work, there are no distinctively "men's jobs" and "women's jobs."
10. There are, however, jobs that can best be performed by those of the masculine type, whether men

or women, other jobs which can best be filled by those of the feminine type, whether men or women, and other jobs which can best be filled by those of the balanced type, whether men or women.

11. The masculine type of job is one requiring aggressiveness, creativeness, positiveness, dynamic energy, combat, hard, rough, grimy, coarse surroundings; heavy physical work, practical knowledge, practical ideas, practical judgment in handling material things, and the ability to dominate and control others.

12. Men of the moderately masculine type oftentimes fail to do their best because they lack courage or lack the willingness to work hard continuously and effectively.

13. Success can best be attained by those of the masculine type or the feminine type by doing work for which they are fitted in the way which will make use of their best and strongest qualities, and not by trying to imitate the methods of those who are differently equipped.

14. The masculine woman has a right to marry, to have children and a home and at the same time a right to do work in the world for which her masculine qualities peculiarly fit her.

15. The feminine type of man or woman is well fitted for skillful routine, mechanical work, purchasing, accounting, finance, cutting out waste, shutting off leakages, carrying out policies, rendering service, and other such work.

16. An ideal combination in any business is an individual of the masculine type to do the aggressive work and an individual of the feminine type

to take care of details, to render service, to administer finances, and in other ways to back up the aggressive work of the masculine individual.

17. In influencing the two types remember that the masculine type is influenced by practical considerations, by facts, by appeals to his love of conquest and his love of profits. The feminine type is influenced by appeals to sentiment, to personality, and to a love of beauty.

18. The feminine type of mind is more suggestible than the masculine, and will respond more readily to direct suggestion.

19. Socially the masculine type loves contest and conquest.

20. The feminine type enjoys admiration for its beauty, its charm and its sentiment, likes to discuss personalities, to give and to receive confidences.

21. Show a masculine type of boss practical and profitable results.

22. Give a feminine type of boss personal attention, anticipate his wants and needs, keep yourself and your surroundings neat and clean, and rely at times upon appeals to his sympathy, kindness and generosity.

23. Harmony and happiness in personal love relations depend upon knowing yourself thoroughly and knowing the other person thoroughly.

24. When you know yourself thoroughly you know better the kind of mate who will make you happy, also what you must do to make him or her happy.

25. When you can read and know the character of other people at sight, then you know without sad

experiences those who have faults and weaknesses which would be intolerable to you. You also know those who have excellencies and virtues which would be pleasing to you.

26. Those of extreme opposite types or extreme similar types should not marry. They either have too little in common, or because they have the same faults and weaknesses, clash too severely.

27. The ideal mate is one who is different from you in ways which will be helpful to you.

28. Mutual understanding enables married people to expect of each other only that which can be naturally given, also to understand the causes and motives of certain moods, acts and words.

Exercises for Lesson Four

1. *Analysis of Yourself.*

Now continue your analysis of yourself.

You already know what your form of profile indicates. You know the degree of development in you of the mental, motive and vital elements as shown by your body build.

You know what is the degree of fineness of your hair, skin, features, hands and feet, and the degree of natural refinement and sensitiveness this indicates.

You have learned your degree of energy, adaptability and impressionability by observing the degree of hardness of your flesh.

Now add to this knowledge your reading of your own character as to relative degrees of masculinity and femininity in your make-up.

I have told you how to do this on page 18 of this lesson.

All this knowledge taken together will give you a chance to check up your traits. By this I mean that you can see how many indications you have of any one trait.

For example, take the trait of responsiveness—readiness and quickness of response to mental or physical impression.

The convex is more responsive than the concave.

The mental is more responsive than the motive or the vital.

The fine is more responsive than the coarse, the soft and elastic are more responsive than the hard, the feminine is more responsive than the masculine.

Now, if you are convex, mental, fine, elastic or soft and predominantly feminine, you should be very responsive.

Are you?

Do you start at a sudden sound?

Do you instantly smile in return when someone smiles at you?

Are you quick to laugh—quick to cry?

Do you respond to the mood of the person with whom you talk? Do you give back enthusiasm for enthusiasm, thrill for thrill?

But, suppose you are convex, motive, coarse, elastic and about equally masculine and feminine. Then you should not be so keenly responsive. How about it? Just how unmoved do you remain in the instances I have just mentioned.

Do you remain rather indifferent until your feelings have had time to warm up?

Check up also other traits, such as energy, endurance, idealism, organizing ability, creative ability, practicality and sympathy.

You are now doing some real "reading." You not only know many of the letters—alphabet of human character—but you are beginning to combine them to form words and to understand the meaning of the words.

2. *Traits and Their Marks.*

Here is a list of traits of character you have already studied.

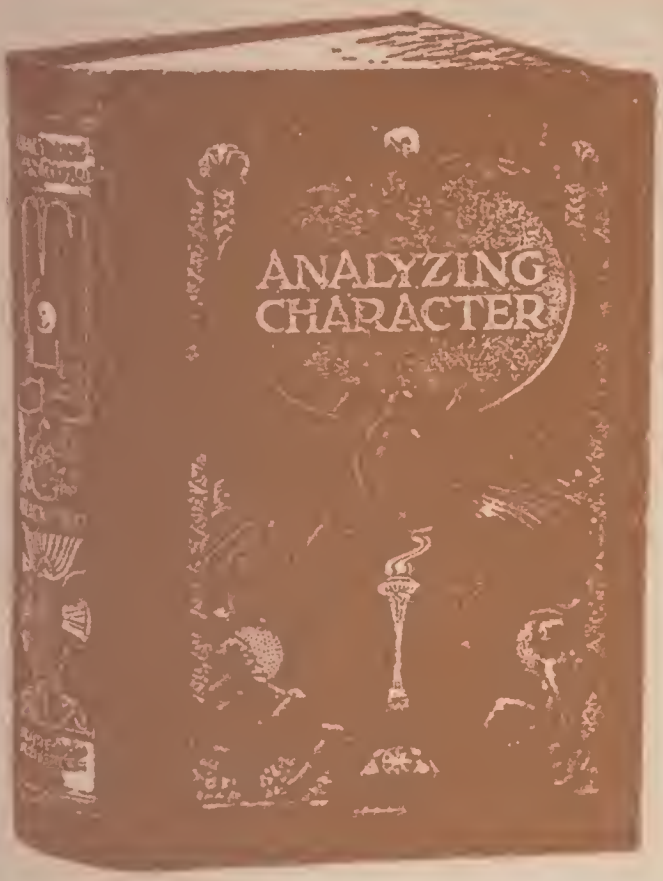
In the space provided after each one, write the descriptive names of as many marks of that trait as you can remember.

Here is an example of what I mean.

Trait.	Form of Profile.	Body Build.	Fine or Coarse.	Hard, Soft or Elastic.	Masc. or Fem.
Activity.	Convex.	Motive.		Elastic or Hard.	Masculine.

If the trait is not indicated under any one or more of the headings, leave it blank, as I have done above, under the heading "Fine or Coarse."

Trait.	Form of Profile.	Body Build.	Fine or Coarse.	Hard, Soft, or Elastic.	Masc. or Fem.
Robust					
Gentle					
Constant					
Speculative					
Enduring					
Eager					
Harsh					
Dependent					
Suggestible					
Emotional					
Fond of detail					
Imitative					
Nourishing					
Mature					
Religious					
Vigorous					
Yielding					
Dynamic					
Deliberate					
Creative					
Static					
Childish					
Positive					
Artistic					
Active					
Aggressive					
Irreligious					
Non-suggestible					
Fragile					
Courageous					
Inventive					
Responsive					
Mechanical					
Sentimental					
Spasmodic					
Original					
Timid					
Inactive					
Unresponsive					
Impulsive					
Passive					
Negative					
Matter-of-fact					
Practical					
Self-controlled					
Unyielding					
Decorative					
Strong					
Independent					
Patient					
Beautiful					
Conservative					



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READING CHARACTER AT SIGHT

SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON FIVE

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON FIVE

THE MEANING OF RACE

CHAPTER I

THE FOUR GREAT WHITE RACES

In this lesson I am going to show you some things of highest value in reading character at sight.

They will be easy for you because they will be based on the difference between people of different races.

You do not need a course in reading character at sight to teach you, in a general way, what the typical Frenchman's traits are—or the leading traits of a man of any other race.

You know that the Frenchman is debonair, courteous, artistic, beauty-loving, demonstrative and frugal.

It is true, some of us may have thought, before the Great War, that the Frenchman was excitable, frivolous and decadent. We were shown our mistake. But these popular misconceptions of one another, by the races of the world, are common. They usually apply only to surface indications. Intelligent and observant Americans especially, since they see so many immigrants and travel so much themselves, know about what to expect from typical members of the races of Europe.

But America has been called "the melting pot." People of all races have been mingled and fused here from the very beginning. Many were mixtures of various races when they came to our shores.

Then, too, children of immigrants—even those of purest racial blood—differ from their parents because America has a different environment and gives a different training from those of the Old Country.

So you cannot read character merely by looking up a man's race.

There are too many races mixed in his blood and he himself has undergone too many changes.

While this is true, it is true also, that every man's racial inheritance is one of the strongest forces in molding his character—and that it is responsible for some of the most important traits of his character.

In this lesson, therefore, you will learn something about the meaning of race, something about how to see a man's racial traits in his looks, something about how to read these traits correctly, no matter how mixed his blood. This you will do, in regard to some very important traits, by observing the shape of his skull.

Now you already read character at sight, to some extent, by noticing the shape of a man's head.

You know a "highbrow" by the height of his forehead. You know, by experience, that a man with a low, flat head has low ideals. You know that a convex forehead indicates quick, practical thought and a concave forehead means slow, theoretical thought. You know the difference between mental, motive and vital head shape.

The shape of the skull is one of the most persistent and reliable of all racial marks. Those who study races depend upon it very largely in determining race.

Since you deal almost entirely with white people —also because when you have learned the principles, you will find that they apply equally well to any people—your study will be much simpler and easier if you confine it to the white races, at least for the present.

To understand fully all about the traits of a race and how they show themselves in a man's looks, you would need to learn the history of mankind all the way back to the beginning. This history no one knows—probably no one ever will know, although we are learning more and more about it.

Even what is known is too long a story to tell here. But it is a fascinating story and you can read it in works on biology, anthropology, ethnology and history.

A brief review of some of the steps in the development of the white race, however, will help you to see and understand racial traits in the people you meet.

The white races probably had their origin, as white people, in Northwestern Europe, although some scholars say they came from Asia.

How they originally got into Northwestern Europe nobody knows. From there, however, they spread long before the dawn of recorded history to the British Isles, all continental Europe, Egypt, Asia Minor, and even as far as India, conquering as they went and setting up the ancient civilizations

of India, Egypt, Palestine, Persia, Greece and Rome.

Because they were not fitted to survive in tropical and subtropical climates, these ancient white conquerors and rulers died out and the empires and kingdoms they had set up toppled over.

Afterwards Europe was overrun by Asiatics, who killed many of the white people who were left and drove some of the others back into their original northwestern homes.

Origin of Alpines, Mediterraneans and Nordics

The descendants of these Asiatic conquerors intermarried with the white people in Central Europe and gave rise to what scholars call the Alpine race.

The white people left on the shores of the Mediterranean Sea in Greece, Italy and Southern Spain gradually developed characteristics of their own. These and their descendants are now called the Mediterranean race.

The original white races of Northwestern Europe are called Nordics.

Since the Asiatic invasion there have been further migrations and more mixing of races until to-day there are four great principal branches of the white race, or to put it in another way, four great white races. These are:

The Anglo Saxon;
The Teutonic;
The Latin;
The Slav.

Jews, Turks, Syrians, Persians, Armenians, Arabs and some other peoples, are commonly considered as belonging to the white race. Broadly speaking they do. They are white men. But there is in them little, if any, admixture of the ancient Nordic race, which is more or less represented in all four of the great white races named in the foregoing list.

Origin of Anglo Saxons, Teutons, Latins and Slavs

The terms Anglo Saxon, Teutonic, Latin and Slav, are very loose, and for that reason are popular rather than scientific.

The Anglo Saxon race is a mixture of the Nordic and the Mediterranean principally.

The Teutonic race is a mixture of the Nordic and the Alpine principally.

The Latin race is a mixture of the Mediterranean and the Alpine principally with some Nordic.

The Slav is a mixture of the Nordic with the Alpine and other Asiatic race elements.

These statements are only general and refer only to a broad classification. As a matter of fact, people have always been so restless and have moved about so that every race has in it a good many strains from a number of other races.

While this is true, the leading traits of character of each race are quite distinct, just as their leading physical characteristics are distinct.

There is what is called a "typical" complexion, body build, form of features, and shape of skull for

each race, which can be easily recognized by any keen observer. By studying these, we learn to know to what great white race any man belongs, and thus tell what are some of his mental and emotional traits.

In making this study, we shall learn just what kind of people form the English, the French, the German, the Italian, and other nationalities.

To this end we shall study carefully three of the great white races—the Anglo Saxon, the Latin, and the Teutonic. The Slavs are so diverse in their racial inheritance that there is no such thing as a "typical" Slav. There are, instead, several different types. The principles of skull shape apply to all of them, however. When you know what skull shape indicates, and you keep in mind the other principles learned in this course, you need not be puzzled in reading, at sight, the character of any man, no matter what his race.

An Important Warning

In reading character at sight from the marks of race, do not go to extremes.

Remember that every race is a mixture.

Remember that no two human beings are exactly alike in either looks or character. So, Anglo Saxons are not all alike—not all "typical." Neither are Latins or Teutons or Slavs.

Remember that you cannot read character at sight accurately from one mark alone. You have to observe and consider many marks.

Remember that each mark of character indicates a *tendency,* not a fixed rule of thought, speech and

action. How that tendency will show itself depends upon the man's other tendencies, shown by other marks of character, and by what his training and education and experience have been.

For example, convex form of profile *always* indicates a tendency to quickness and keenness in thought, speech and action. But the man may be also predominantly mental in structure, and so not inclined to great physical activity. He may be very soft in flesh, and so not nearly so energetic as you might expect from his form of profile.

Now a man of convex profile may use his energy and practical sense in doing good—or may use these traits in crime, according to his other tendencies—or even according to his environment and training.

Remember, therefore, that every power and capacity of the human mind and soul is good if rightly directed and rightly used.

Finally, remember that in the description of racial traits which follows, I am dealing with that which is typical. There are many individuals in every race who differ greatly from the race types. Do not let this disturb you. I will show you how to read the character of any such person.

CHAPTER II

THE ANGLO SAXON RACE

Specialists in racial history tell us that the original Nordic conqueror was tall, broad-shouldered, clean-flanked, fair-haired, blue-eyed, fair-skinned, and that he had a high, long skull of medium width.

This is a picture of many of the finest specimens of the Anglo Saxon race to-day.

The Mediterranean is short, slender, dark-haired, brown-eyed, ivory or olive skinned, and has a high, long, narrow skull.

This is a good picture of many brunets of Anglo Saxon blood.

Then we see the various mixtures, such as tall, rangy brunets, and short, slender blonds—those who get their body build from one race and their complexion from another. We also see black hair and blue eyes in the same individual—another mixture.

The Anglo Saxon Skull

Because of these confusing mixtures, students of human heredity have come to depend very largely upon the shape of the skull in determining race.

The typical Anglo Saxon skull, therefore, is high, long and medium wide or narrow. Such heads are shown in Figures 1, 2, 3 and 4.

What a High Head Indicates

Observation and comparison have taught us that the man with a high head—high both over the



FIGURE 1
High, Long Head



FIGURE 2
High Narrow Head



FIGURE 3
High, Medium Wide Head



FIGURE 4
High, Wide Head

temples and over the ears—is ambitious, aspiring, idealistic, self-controlled, optimistic, sympathetic, just and honorable.

These are Anglo Saxon traits.

And this is how they work out:

1. *Ambition and Aspiration.*—Anglo Saxon ambition and aspiration have made this the leading race in the world in material progress, civilization, science, exploration, discovery, colonization and empire building. They have made the individual Anglo Saxon, on the average, the best educated, best trained and most resourceful man in the world. They have made it possible for thousands of Anglo Saxons to begin life with none of the advantages of birth, social position or wealth and within a few years to attain to a plane of equality with the best, most cultured and wealthiest people of this or any other race.

2. *Idealism.*—The idealism of the Anglo Saxon race has been a splendid heritage. It has created many noble institutions. Perhaps none is more worthy of praise than the democratic states they have built up, in which all men have the same rights and the same opportunities under the law.

3. *Self-Control.*—The self-control of the Anglo Saxon manifests itself in his law-abiding qualities, high ethical standards, his disposition to be rather taciturn and undemonstrative, his calmness, courage and resourcefulness in emergencies, and the inherent stability of his democratic form of government.

4. *Optimism.*—The optimism of the Anglo Saxon is shown in his cheerfulness, his courage, his willingness to undertake great enterprises, his in-

domitable perseverance in the face of obstacles, his calm faith in the ultimate triumph of right and justice.

5. *Sympathy.*—The sympathies of the Anglo Saxon race are shown by the fact that there is no race which provides so well and so generously for its unfortunate, its insane, its sick and its poor. Nor is there any race which responds more generously to the call of distress from other lands.

6. *Justice.*—The inherent sense of justice in the Anglo Saxon race is shown by the devotion of nations, corporations and individuals to what they call a fair deal, or a "square deal."

There has been a good deal written about graft in politics, frenzied finance in Big Business, and oppression of the poor in big industries. There has been a great deal of loose talk about these things, too. Doubtless there has been some pretty crooked work done in some places. There are tricky and dishonest people in every race. But the very fact that such things make a big sensation when they are discovered shows how unusual they are. Any man who sees straight and thinks straight knows that the great mass of the Anglo Saxon people are honest. Without the underlying sense of justice and square dealing of the Anglo Saxon race, it could never have built up and maintained its world-wide trade.

Without this justice and fairness, too, the Anglo Saxon race could never have established dependencies as loyal as are those of Great Britain and the United States.

7. *Honor and Trustfulness.*—Because the Anglo Saxon has a high sense of honor nationally, commercially and individually, he naturally likes to believe in a similar sense of honor in others. He has suffered much from this inclination to credulity, and yet it is one of his greatest assets. Our whole commercial, financial, industrial and civic structure is built upon the proposition that the Anglo Saxon will keep his word.

Traits of the Man with a Long Skull

Observation and comparison have also taught us that the man with a long head—that is to say, long from the ears forward to the brows, and from the ears backward to the back of the head—see Figure 1, is keenly intellectual, constructive, fond of home, family and friends, human beings in general, and of pets, flowers and trees.

These, too, are Anglo Saxon traits.

1. *Keen Intellect.*—The keenness of the Anglo Saxon intellect, especially along scientific, inventive and constructive lines, we have already observed.

2. *Humanity.*—Women, children and the home hold as high a place in Anglo Saxon nations as in any other nations or races of the world. Practically all the great humanitarian and altruistic movements of modern times have originated amongst Anglo Saxon people.

3. *Kindness to Animals.*—Any traveller throughout the different nations of the earth knows that Anglo Saxon peoples are more kind and humane in their treatment of animals than any other race.

They are also more given to the development of beautiful parks, gardens, estates, flowers, and fruit. Burbank, the master of them all in the cultivation of fruits and flowers, is an Anglo Saxon.

What the Medium Wide Head Indicates

The man with a medium wide head is energetic, forceful, thorough, commercial and courageous.

These are also Anglo Saxon traits:

1. *Energy.*—Anglo Saxon energy has carried the race to every corner of the earth.

2. *Commercial Sense.*—Its commercial development is greater than that of any other race.

3. *Courage.*—Anglo Saxon courage has opened up and developed Australia, South Africa, North America, Alaska and many islands of the sea, has taken its representatives to the North Pole and the South Pole, and recently was throwing millions of men into the battle line to fight, not for material gain, not for conquest, not for revenge, but for an ideal.

But not all Anglo Saxons have a medium wide head. Many of them have narrow heads.

Traits of the Narrow-Headed Man

1. *Mildness and Love of Peace.*—The narrow-headed man is mild, easy going, diplomatic, much preferring to gain his purpose by persuasion and tact than by despotic, destructive force.

2. *Persistence.*—The narrow-headed man hates war. He will not fight selfishly. But if he has

ideals and courage, as the Anglo Saxon narrow-headed people have, he will fight with great stubbornness and persistence when he is compelled to do so.

Former President Wilson, who has a medium narrow head, is an example of how the Anglo Saxon narrowness of head shows in delaying war as long as possible—then fighting, when forced to, "without stint or limit," and "without compromise."

This explains why the sentiment for world peace should have developed and been carried so far by the Anglo Saxon people.

3. *Lack of Thoroughness.*—The narrow-headed man is not quite so thorough, or efficient, as the wide-headed man. This is responsible for the Anglo Saxon tendency to lack of thorough preparation, and somewhat haphazard methods of doing things.

4. *Lightheartedness.*—This deficiency, if deficiency it is, coupled with optimism, natural belief in other people, and in his own future, his courage and his resourcefulness, causes the Anglo Saxon to be somewhat gay, reckless, happy-go-lucky, and inclined to trust to luck or to his own ingenuity, rather than to take every possible precaution.

This is why in so many things we find the Anglo Saxon trying to "muddle through."

Sum up all these traits of the high, long, medium wide- or narrow-headed Anglo Saxon, and you have a complete picture of the spirit, purpose, ideals and methods of the great Anglo Saxon race.

CHAPTER III

THE LATIN RACE

The Latin, as you have learned, is a mixture of the old Mediterranean and the Alpine races.

The Mediterranean, as you already know, is short, slender, brown-eyed, dark-haired, ivory or olive-skinned, with high, long, narrow skull.

The Alpine is short, stocky, or fat, brown-eyed, dark-haired, dark-skinned, with low, wide, short, round or bullet-shaped head.

There are therefore three types of head shape to be found among the Latins:

The high, long, wide head; the high, long, narrow head; and the low, wide, short head.

The traits indicated by the high head you learned on Page 10.

The traits indicated by the long head you learned on Page 14.

The traits indicated by the narrow head you learned on Page 16.

The Alpine Skull and Its Indications

1. *The Low Head.*—The low head is found to indicate lack of high ambition and aspiration, although there may be plenty of determination to attain more purely materialistic ends. Lower standards of morality, honor, justice and duty, although such principles as are held may be most conscientiously lived up to; less optimism, less sym-



FIGURE 5
LATIN HEAD
High, Medium Wide



FIGURE 6
LATIN HEAD
High and Long



FIGURE 7
TEUTONIC HEAD
Short from Ears Back



FIGURE 8
TEUTONIC HEAD
Short from Ears Back

pathy, and more natural suspiciousness are other Alpine traits.

2. *The Short Head.*—The short head indicates less intellectual keenness and power, more tendency to imitate rather than create, less self-control, more impulsiveness and cunning, less love of family, friends, people generally, pets and plants, less consideration for and understanding of people.

3. *The Wide Head.*—The wide head indicates great energy, great thoroughness, great destructiveness and great determination to overcome obstacles by force in order to gain any desired end.

These low, short, wide heads are in the minority among Latin people, who are either of the Mediterranean or composite type. Many Latins have wide heads which are also long and high—usually a desirable combination.

The Latin people are mostly brunets, and many of their leading traits are modified by the traits indicated by their hair, skin and eyes.

Those of the Latin race, with narrow skulls, which are also long and high, are just as optimistic, idealistic, ambitious, aspiring, friendly, kindly, benevolent, just as fond of their homes and families, their children and their pets, as the narrow-headed Anglo Saxon, but they are not quite so fond of variety, not so much inclined to exploration, pioneering, organization and progress. They are more constant, more conservative, more demonstrative in their affection and other emotions, and more inclined toward art, literature, sciences and professions generally than towards commerce and industry.

Those of the Latin race who have wide heads,

and this includes a good many of them, are energetic, painstaking, thorough, efficient, industrious, and interested in trade and commerce. They are splendid fighters, but are more likely to fight in defense than in aggression.

They are more constant, more conservative, less likely to change, and not nearly so domineering and desirous of rule, authority and power as the Anglo Saxon with high head.

The French People

The qualities I have just enumerated will be recognized as characterizing the splendid French people.

Nowhere is there a nation or people more devoted to equality, liberty, fraternity, democratic ideals, a love of the homeland, love of their own homes, their families, their children, their pets, their gardens and their fields.

Equality, liberty, fraternity and democratic ideals are all indicated by the high head.

Love of home and family is indicated by the long head.

Nowhere on earth is there a nation of braver, finer, nobler, more persistent, or more persevering people than these French people of the Latin race.

Their industry, their frugality, their wonderful thrift, their high artistic and literary achievements, their scientific exploits, their good taste and their staunch spirit, have long made them not only famous and admired, but an exceedingly valuable asset in the world's civilization and progress.

The Frenchman is affectionate, graceful, gay and demonstrative. These qualities have often made him seem to be frivolous, excitable, mercurial and changeable.

The events of the Great War revealed to the world the splendid qualities of constancy, devotion, calmness, courage, industry, energy and perseverance which have always been the chief elements of Latin character, even while mere superficial appearances may have deceived the unobservant.

Other Latin Peoples

The Spanish, the Italian, the Portuguese and other members of the Latin race, also display many of the qualities which we have described in the French.

The Latin race also has the faults and weaknesses to be expected of its ardent nature.

Its code of ethics in general is somewhat different from that of the Anglo Saxon race. This code may be just as high principled as that of the Anglo Saxon, but just because it is different it may appear to be not as high principled to Anglo Saxon eyes.

The Latin peoples are inclined to follow the customs and traditions of their ancestors, and are somewhat given to revenge.

CHAPTER IV

THE TEUTONIC RACE

The German people are the leading Teutonic race.

It is therefore important to study them with great care in comparison with the Anglo Saxon and the Latin.

The Teutons are a mixture of Nordic and Alpine, in which the Alpine's physical and mental traits largely predominate.

The Typical German Head

As you remember, the Nordic is tall, broad-shouldered, lean-flanked, blue-eyed, fair-haired, fair-skinned, and has a high, long, medium wide skull.

The Alpine is short, stocky, or fat, brown-eyed, dark-haired, dark-skinned, and has a low, short, wide, bullet-shaped head.

The typical Teuton is a composite of these two. Many Germans, of course, are far from being "typical" in both looks and character.

In your study of this chapter and of the German people you know, you must never lose sight of the fact that I am describing the *typical* Teuton.

While the majority of pure-bred Germans, especially Prussians, conform more or less closely to this type, there are many notable exceptions.

There were Germans in Germany who hated the rapacity, treachery and cruelty of the former government and the majority just as cordially as you did. They were truly civilized, sympathetic, honorable and refined.

There are thousands of pure Germans and Americans of German blood in the United States, who are as lovable and patriotic, as high principled and trustworthy as any Americans of any other race-blood.

But these are not typical Teutons. They are not a mixture of Nordic and Alpine, but more likely either almost pure Nordic or pure Mediterranean.

Remember further, the powerful effect of environment, training and education on character, and you will see why the great mass of Americans of German and Austrian blood and the millions of Americans with some Teuton blood in their veins are so different from the typical Teuton I shall describe in this chapter.

Qualities which, under insidious and crafty Prussian militaristic training, show themselves in one way, will have a far different manifestation under the influence of American ideals and education.

The Teuton is medium in height, has heavy, but sloping shoulders, is often fat, either fair or dark, and has a peculiarly shaped skull, very unlike either the Nordic, the Mediterranean or the Alpine. This typical German head is shown in figures 9 to 12. It is often spoken of as the Prussian head, because it is more common in Prussia than elsewhere in Germany.

This head is low over the temples, high and square over the ears, long from the ears forward, and so

short from the ears backward that the back of the head is almost perfectly flat, and very wide thick neck.

Traits Indicated by Low Head Over Temples

The head low over the temples shows lack of sympathy, lack of imagination, lack of creative ability, lack of faith, lack of any real reverence, and capacity to imitate.

This has shown itself in the German people as follows:

1. *Lack of Sympathy.*—The Germans have ever been a race of warriors—the very word "German" means warrior—and, in their fighting, have been relentless. Quite frankly, they adopted frightfulness as an element of their method of making war. The same relentless quality shows itself in their discipline in the army, in the schools, and even in the family circle.

2. *Lack of Creative Ability.*—The German lack of imagination and creative ability is conclusively indicated by the fact that no one of the great modern inventions has had its origin in Germany. Every epoch in science, in machinery, in electricity, and in chemistry, from the inductive method and the steam engine down to the present day, has originated either in England, in America, in France or in Italy. There have been great creative geniuses in Germany, notably in literature and in music; but few have appeared in recent years. Examine the portraits of Goethe, Wagner and Beethoven and you will see that their skull shape is Nordic.



FIGURE 9
TEUTONIC HEAD
Wide, Low over Temples



FIGURE 10
TEUTONIC HEAD
Wide, Low over Temples



FIGURE 11
Typical Teutonic Head



FIGURE 12
Typical Teutonic Head

3. *Imitativeness.*—The German capacity to imitate is shown by the fact that the Germans have taken every one of these inventions and made it their own, applying it to their problems with characteristic thoroughness and efficiency.

4. *Lack of Faith.*—The German lack of faith is shown in many different ways.

In a positive way it is shown by their unwillingness and inability to trust their neighbors or even their own people.

Traits Shown by the High Square Crown

The high, square head over the ears in the German shows a desire for authority and domination, without the restraining influences of sympathy, benevolence or faith. The German has always wanted to rule the world.

1. *Desire to Dominate.*—Always look for a thirst for power, either magnificent in its scope, or petty in its character, with this high, square crown. The German peasant of purely Teutonic origin is a tyrant in his own family, and any man anywhere who has this high crown with low head over the temples is a tyrant over those who are weaker than himself just as far as he has opportunity to be so.

2. *Lack of Sense of Honor.*—The man who has a strong desire to possess or rule, not modified by feelings of sympathy or benevolence, is a man determined to have his own way, regardless of everything else, honor included.

Traits Indicated by Short Head

The flat head behind shows disregard for people, animals or plants, except as they can be made useful in furthering power and wealth, or sensual gratification. Coupled with this is an inability to understand other people.

1. *Disregard for Others.*—The German ruling power showed its disregard for human life, both by its reckless expenditure of its own people as cannon fodder and by the way both the German rulers and officers and the German soldiery treated the weak and defenceless people wherever they had the power.

2. *Boorishness.*—Many of the better class of Germans themselves complain of the boorishness and uncouthness of certain elements in the nation. The German army officer who jostled women and old people off the sidewalk was no more popular at home than he was abroad.

3. *Lack of Understanding of Human Nature.*—The inability of the Teuton people to understand others is shown in the many blunders in diplomacy they have made, before, during, and since the Great War.

Traits of the Very Wide-Headed Man

The excessively wide Teutonic head shows great energy, great thoroughness, industry and efficiency, coupled with violence and destructive anger upon whatever stands in the way. It is the head of a worshiper of might.

1. *Furiousness.*—The extremely wide head might be called the "head of furiousness." It is the head



FIGURE 13
Head Low over Temples
High over Ears



FIGURE 14
Head High over Temples
—Well Balanced



FIGURE 15
Head Low over Temples
and High over Ears



FIGURE 16
Head High over Temples
and Low over Ears

of the lion, the tiger, the rattlesnake, the eagle, and the bulldog, as contrasted with the narrow head of the sheep, the hound, the dove, the gazelle, the non-venomous serpent, and the hare. The violent and uncouth editorials in German newspapers gave rise to the expression "Teutonic fury" years before the World War.

2. *Achievement.*—This wide head, when it is also high above the temples, full and round instead of square over the ears, and full and round behind, is the head of great achievement. It is the head of the great organizer, executive and the builder in every walk of life, because in these cases the great energy, thoroughness, efficiency and power to overcome obstacles are guided by good judgment, sympathy, altruism, conscience, justice and a genuine love of humanity.

3. *Destructiveness.*—When these are all lacking, and there is nothing to guide the destructive energy but an over-weening passion for power, place and pelf, it runs amuck in the world, destroys what it cannot steal and whoever and whatever stands in its way.

Traits Indicated by Head Long from Ears Forward

4. *Intellectual Power.*—The length of this Teutonic head from the ears forward shows intellectual keenness and power, grasp of scientific facts, mathematical and musical ability. The Teuton has great capacity for understanding and applying scientific truth.

5. *Mathematics and Music.*—The Teutonic mastery of formulæ, mathematics, music and similar

subjects is unmistakable, as is also their marvelous ability to make plans complete to the last detail and then to carry them out thoroughly and efficiently.

6. *Shortsightedness and Cunning.*—The shortness of the Teuton head from the ears back is, as we have already pointed out, an indication of a lack of true friendliness and love of humankind, also a lack of understanding of the nature of other people, and indicates positive qualities of shortsightedness in dealing with people, cunning and impulsiveness.

7. *Caution.*—The squareness of the top of the German head, as viewed from in front or from behind, is an indication of caution.

The man who lacks faith and at the same time has large development of caution is sometimes very much afraid, no matter how boldly he may march up to the cannon's mouth.

The caution of the Teuton shows in the elaborate precautions and preparations which he calls efficiency.

CHAPTER V

THE RACES WORKING TOGETHER

America has been called the melting pot of the races.

The idea is that here we transfuse all racial elements into a new race with all the virtues and few, if any, of the vices and weaknesses of the old.

Some day this dream may come true. When it does come true, it will be because we have found some much more definite means of educating those who come to us from foreign lands in the spirit of our free institutions.

We American people are already a very much mixed race, containing elements of all the various races on the face of the earth.

In the early days of the Republic, our population was predominantly Anglo Saxon and for many years the immigration into the United States was principally Anglo Saxon, or Nordic.

In recent years, however, there has come to us a rapidly increasing stream of Latin and Mediterranean people, many Slavs and a certain restricted number of Asiatics.

The Alpine, the Mediterranean and the Slav are much more difficult races to assimilate and to Americanize than the Anglo Saxon. The problem confronting us, therefore, becomes more and more complex and more difficult.



FIGURE 17
Low, Wide Head



FIGURE 18
Low, Narrow Head



FIGURE 19
Low, Wide Head

Work the Best Educator

How can we educate these people? How can we amalgamate the low, wide, short head into a civilization which, from the very beginning, has had the ideals and aspirations of the high, long, medium wide or narrow head?

There is one and perhaps only one way in which this can be approached.

Fortunately, practically all of those who come to us from across the sea must find work to do. And work itself, if done under proper conditions and proper supervision, is one of the best and most effective educators.

Importance of the Right Job for the Right Man

Work to be constructive in its educational value must be congenial, it must be suited to the talents of the individual performing it. In short, to receive a constructive education from his job, a man must have a job which he fits. He must be able to succeed in his work. He must be able to advance in it.

So we must know how to select our own vocations, how to put our employees in the right jobs, how to guide our children to the work that will be best for them. We must know also how to give competent and wise vocational guidance to the children of immigrants in our public and private schools, and especially in the schools which in rapidly increasing number are devoted to vocational training.

Head Type and the Job

A study of racial type, and especially of racial head shape, is of the highest possible value, in connection with the selection of the right job for the right man under the right kind of supervision.

Because so many different races are mixed in the people of the United States, we cannot say, "Let the Irish run the railroads, the English the factories, the Scotch the ships, the Germans the farms, the Italians the gardens, the French the theatres, the Scandinavians the churches, and the Russians the stores."

We are not divided up that way. We are all Americans, or ought to be. And most of us have the blood of more than one race in our veins. So the matter of the job cannot be settled according to race.

It is much easier to allow for a man's race, in selecting his job, by paying attention to the shape of his head.

Work for the High-Headed

The high-headed man or woman should look about and study jobs very carefully before making a choice, in order to be quite sure that he or she is not getting into what is called a "blind alley" job—that is, a job in which there is no chance for going higher.

While there are many low-headed people who seem to be perfectly satisfied to plod along year after year in the same job at the same income, high-

headed people are unhappy in such a place. If you are an employer, therefore, select high-headed men for positions where they can forge ahead, and where you wish them to be ambitious for promotion.

Be on your guard, however, against putting a high-headed man in a position where his ambition will be far bigger than his ability. A man of great egotism and ambition, but small ability, is a troublesome man in any place where it is comparatively easy for him to want to do bigger things than he ever can.

The High-Headed Man Must Have Ideals

To be perfectly happy in his work, and to do his best at it, the high-headed man needs to find ideals in it. That is to say, he must be able to find in his job some more lofty motive than the mere making of money. He must believe that his work is a help to the community, to his country, to his church, to humanity in general, or in some other way must find in his work satisfaction for that part of his nature which constantly rises above mere material things.

It is true that there are plenty of high ideals to be found in any kind of useful work, and a man with a high head will find them. On the other hand, the more easily they are found, and the more apparent they are, the better satisfied will be the man with the high head.

This is all especially true if the head is high above the temples as well as above the ears. If it is low above the temples, and high only above the

ears, then ambition will take the form of a desire for power and authority rather than for the achievement of some ethical or spiritual ideal.

Head of the Organizer and Leader

The man whose head is high above the temples as well as above the ears, especially if it has a round, dome shape above the temples, has optimism, self-confidence and organizing ability. With other qualities to back these up, the man is a leader. His optimism and confidence enable him to undertake big things, to work on cheerfully in spite of discouragements and reverses. The man who is afraid to attempt big things, or who lacks the necessary courage and faith to keep on working and fighting, even when the battle seems to be going against him, never accomplishes big things.

Therefore, examine the portraits of the great world leaders in religion, politics, reform, military affairs, commerce, finance, industry, and you will find that, almost without exception, they are men who have the high dome-shaped head above the temples.

A man may have this type of head without sufficient ability or judgment to carry his ambitious plans to success. This is almost always the case if his head is low above the ears, or badly balanced, or if he has a badly balanced face. In these cases he is the type of man who always looks forward to accomplishing tremendous things, and who may start a great many tremendous enterprises, but because he lacks courage, persistence, a level head

and sound judgment, is always making a failure. This is the type of man who "bites off more than he can chew." He may perhaps do brilliant things. He may for a brief moment dazzle his community, or even a state or nation by his exploits, but soon or late he collapses.

The man of this type of head to be a great success needs to be backed up well in every other phase of his character. His head must not be too narrow, must not be too short, it must not be dome-shaped above the temples and deficient at the ears and the lower part of the back. Such a man also needs a pretty good development of jaw and chin, a good sized nose, elastic consistency, with more tendency to hardness than softness.

Examine great leaders in all lines carefully, and you will find that almost without exception they answer this description.

Jobs for the Long-Headed

One of the long-headed man's greatest assets is his friendliness, his ability to make friends, to make acquaintances easily, to understand and deal successfully with people.

If you are of the long-headed type, select some vocation where your success will depend considerably upon this ability.

The law, politics, the ministry, salesmanship, executive positions, social service, authorship, journalism, medicine, dentistry, the hotel business, and other such lines all offer splendid opportunities to the man with the long head.

The other side of the story is just as important. The long-headed man never ought to get into a position where he is shut away from people, where he has to work alone. He is so social and so friendly, that unless he can be with people and deal with people, he soon becomes bitterly dissatisfied.

I have known few successful politicians who did not have long heads, and especially heads round and full in the back.

Employers, therefore, should place those with long heads in positions where they can make the most of their ability to get along with others.

Where the Short-Headed Cannot Work

No short-headed man ever ought to be sent on the road as a salesman, and ordinarily short-headed people are not well adapted for work as retail salesmen or saleswomen.

In these days, when the old methods of driving, coercing and clubbing labor have almost entirely disappeared, and labor has to be persuaded, led, inspired and encouraged to its duties and to loyalty, the short-headed executive is almost a thing of the past.

Aggressive Work for the Wide-Headed

Any job or vocation, success in which requires energy, push, aggressiveness, thoroughness, taking the offensive, fighting for right, using mental or physical force in any way, is a job requiring the services of a wide-headed man.

Any job requiring keen financial sense, a strong

desire for accomplishment and money making, looking out for profits and insisting on receiving every penny earned, also requires a wide-headed man.

If a job requires brute strength only, a wide-low-headed man is the man for the job, but if you want the energy and push of your man to be guided and directed by higher ideals, then you must have a wide-high-headed man.

If you want a man to drive through obstacles, regardless of danger and of consequences, and regardless also of consideration for others, then you want a man with a wide head, short and round behind. In other words, with a bullet-shaped head.

If you want a man whose energy, push, executive ability, talent for organization and leadership shall be devoted to the accomplishment of big things, then he must have a high, wide, long head.

Jobs for the Narrow-Headed

The narrow-headed man should always be in places in life where mildness, peaceableness, tact, diplomacy and persuasion can be used instead of direct, driving, forceful methods.

The narrow-headed man, whose head is also high and long, is to be found in great numbers among those who are successful in professional life. Lawyers, teachers, preachers, lecturers, writers, engineers, politicians, salesmen and sales managers, advertising men, journalists, physicians, dentists, and other professional men are largely of this class.

In the commercial and industrial world narrow-

headed men are to be found among artists, draftsmen, designers, skilled mechanics of all kinds, bookkeepers, stenographers, private secretaries, assistants to executives, retailers, barbers, cooks and waiters, clerks, and all others whose work is brought to them instead of their having to go out after it.

Jobs for the Short-Headed

If you are a short-headed man, that is to say, if your head is short and narrow from the ears back, then you should choose for yourself a vocation in which you can succeed without being able to meet and handle people.

If you are an employer, do not put short-headed men into positions as salesmen, executives, information clerks, cashiers, or anywhere else where they will have to handle the public.

Short-headed men can succeed in advertising as copy writers, artists and accountants; in agriculture; in architecture, as designers and draftsmen; in art; in athletics; in authorship, in lines in which it is not necessary for them to study character and to delineate character; in clerical work, construction, engineering, exploration, fishing and hunting, forestry, invention; in the law, as research workers, brief writers and preparers of cases; in manufacturing anywhere outside of the selling and executive phases of the work; in mining, as musicians, in philosophy, in scientific research, as statisticians, and in transportation in any capacity outside of handling the public and employees.

CHAPTER VI

INFLUENCING THE DIFFERENT RACIAL TYPES

The Teuton used frightfulness for several reasons.

First, because with his extraordinarily wide head, he is a worshipper of physical force. He relies upon it in his own hands and has great respect for it in the hands of others. Being naturally destructive, he is also a worshipper of destructiveness. It is the nature of a man of this type to want to destroy what he cannot possess. For this very reason, power to destroy in the hands of others makes a deep impression upon his mind.

Another reason why the Teuton used frightfulness is because, owing to the flatness of his head just above the temples, he has deficient power to conceive of abstract ideals. His ideals are all material, temporal. He wants money, land, raw materials, manufactured products, and the power to make other people work for him and add to his material possessions.

Therefore the destruction of property and wealth terrorizes him. When this disappears, then all that he holds dear disappears.

And it was precisely because the Anglo Saxon and Latin people held honor, chivalry, the rights of man and humanitarian principles and ideals above any mere material consideration that the German frightfulness failed to scare them, but only made them fight the harder.

The man whose head is high above the temples will always fight harder for an ideal than he will for property, while the man whose head is low above the temples will always fight harder for property than he will for an ideal.

Know People as They Are, Not as You Wish They Were

Here is one of the highest values of being able to read character at sight. You learn to judge of others, not by yourself, but by what they really are. You know their leading motives. You know where they are strongest, and also where they are weakest. You know what you can reasonably expect of them, and what you have no right to expect of them. You understand your own point of view and why you hold to it. You also understand the points of view of others, and why they hold to them.

In all your dealings with other people, there is no more valuable knowledge than what you can learn from a study of racial types.

How to Persuade the High-Headed Man

If you want to appeal to a high-headed man, remember that he is ambitious and aspiring. If his head is high and dome-shaped above the temples, you can be sure that he is optimistic, that he will place confidence in you if you show him that you deserve it; that he is sympathetic and benevolent; that he has high humanitarian ideals.

On the other hand, if his head is low and flat above

the temples, and high in the crown, you know there is no use appealing to his sympathy, or to his humanity. You will direct your appeal rather to his love of power and authority. You will realize also that the man with this shape of head is exceedingly self-willed and can be obstinate and stubborn. This is especially true if, in addition to the high crown above the ears, he also has a strongly concave chin, making the longest diameter of his head from the point of the chin to the crown.

A Distinguished Example

Study the head of Woodrow Wilson in this respect. Notwithstanding the fact that he is narrow-headed and therefore mild in disposition, notwithstanding the fact that his head is high above the temples, and that he therefore is devoted to large humanitarian ideals, you will observe that his head is very high above the ears and that he has a long, strong chin.

Have you followed his career as University President, as Governor of New Jersey, and as President of the United States? Then you know that he is a man who cannot be coerced or driven. He stood with great obstinacy against tremendous opposition for what he believed to be right. You also know that he took and used all of the power and authority conferred upon him by the Constitution and by the circumstances. He did not want—and would not have—final authority in the hands of anyone else.

It is well known that as Governor of New Jersey he was master of the Legislature and of all depart-

ments of the State administration. It is even better known that as President of the United States he directed all of the activities of Congress and jealously contended not only for all of the authority which normally belonged to him, but also for still further authority conferred upon him by Act of Congress.

When you deal with a narrow-headed man of this type, therefore, do not be deceived by his mildness and his lack of attacking force. Remember he cannot be coerced, but that you can only succeed with him by appealing to his reason, his prejudices, his judgment and his ideals.

Dealing with the Long-Headed Man

Always deal with the long-headed man, just as far as you are able, upon the basis of friendship. He admires, respects, loves and enjoys his friends. He likes to do things for them. He is much more ready to buy from his friends, to sell to his friends, and to serve his friends than he is to buy from, sell to, or serve strangers.

This man also loves his home and his family, and can always be appealed to on their behalf.

If you can show him your proposition will enable him to make more friends, to be more popular with his friends, you will appeal to one of his leading motives.

How to Influence the Wide-Headed Man

The wide-headed man is interested in force, action, accomplishment, and in money. He wants

to know if your proposition is financially sound, that it offers him an opportunity for profits, or for direct, material accomplishment.

While the wide-headed man has respect for force, and can be influenced by a show of force, you must always be sure before you try this method that you have more force than he has. As a general rule, therefore, it is far better to appeal to some other side of his nature. If it comes to a showdown, however, and it is necessary to use force, then remember the advice of the wide-headed Theodore Roosevelt: "If you are going to hit a man, don't hit him a soft blow —hit him as hard as you can."

How to Persuade the Low-Headed Man

In dealing with the low-headed man, remember that he has little conception of high ideals and the values of things which he cannot see, hear, smell, taste and handle.

His one question always is: "What is there in it for me or for mine?" Therefore, if you want to influence or persuade him, answer that question directly and positively. Show him the figures, or better, show him the actual things he will win. Make him see and feel himself enjoying the benefits you promise him.

The low-headed man whose head is low above the ears, and is also narrow, can be pushed, and as a general rule, this is one of the best ways of dealing with him. If his head is high above the temples, he has a natural respect for those in authority. He is accustomed to doing what he is told, he has not

much decision and initiative on his own account, and therefore would far rather be told where to go, what to do, and how to do it, than to take the responsibility of finding a way of doing things for himself.

Men with low, narrow heads have small financial ability. They care more for other things than they do for money. It is hard to get them to study, to train themselves, or to work longer or harder merely for the sake of making more money. It doesn't do much good to offer such a man a bonus for increased production. He will do far more if you appeal to some sentiment, such as desire to please a boss he loves, the excitement of winning a contest, patriotism, love of applause, or even a wish to wear a button or a badge.

What such men need is the spur or a sharp stick. I have seen many such a man accomplish things far beyond what he himself had thought possible by marrying a wife who constantly stimulated, encouraged, urged and prodded him onward.

How to Persuade the Short-Headed Man

When you come to influence the short-headed man, do not try to be too friendly. He responds only with difficulty to friendly advances, unless he happens to be of a type which, although lacking in any real friendliness, pretends great affection for others in order to take advantage of them.

These short-headed people are oftentimes strongly humanitarian. They have heads which are high above the temples and are full of humanitarian and altruistic ideals. You sometimes find them devoting

their entire efforts and even their lives to the service of humanity, but take note that it is always for humanity in the mass. They do not care much for individuals, and oftentimes will not do anything at all for them. Sometimes their humanitarian professions are insincere, being for the purpose of getting a job, attracting attention or concealing dishonest schemes.

Therefore, do not expect these people to buy from you or do anything for you because they are friends of yours. Put all of your dealings with them upon an impersonal basis. If they have humanitarian ideals, then appeal to those ideals. If they are wide-headed, and therefore chiefly interested in money and material things and material achievement, appeal to that side of their nature.

The short-headed man, because he does not care particularly about other people, is oftentimes supremely selfish. His own individual and personal advantage, comfort, profit and pleasure, are the only things that make any very strong appeal to him. Usually, also, he wants what he wants right now. It is hard for him to give up a nickel to-day for the sake of a dollar to-morrow.

Social Success with the Racial Types

In order to succeed socially with the different racial types, you need only to adapt yourself to them. This is obvious, of course. Anyone could say it. Anyone would believe it the moment he heard it, and yet, how many intelligent people have distressing experiences like that of Mrs. S.

Both Mrs. S. and her husband have high, narrow,

long heads. Their highest ideal of a pleasant social evening is to meet with a few choice, intimate friends and discuss together such subjects as literature, art, philosophy, politics, political economy—"highbrow stuff."

Mr. and Mrs. R. were wealthy and influential people, with whom the S's had recently become acquainted. For many business, professional and social reasons, Mrs. S. was eager to make a good impression upon the R's and to become much more friendly and intimate with them.

So Mrs. S. invited the R's to dinner one night. The table was beautifully laid and decorated, everything was in exquisite, quiet good taste, the food was delicious and the service efficient.

Notwithstanding all this, Mr. and Mrs. R. seemed somewhat uncomfortable. Conversation started out pretty well, then lagged and died out. Then it flared up again, but in a little while smouldered down to cold ashes.

Mr. S. opened up all the learned things he could talk about, but got only a polite agreement from his guests.

Mrs. S. opened up along the lines of literature and art, and got only a "Yes, I should say so," in response.

After dinner the party was chilly. Host and hostess were in despair. Their guests fidgeted, yawned, and Mr. R. even covertly looked at his watch once or twice.

Finally all four people heaved a sigh of relief when the R's finally got away.

What was the trouble?

What the Different Types Enjoy

Mr. and Mrs. S., with all of their intelligence and powers of observation, for some reason or other had never learned the fact that men with low, wide, short heads, however successful they may be in business, however great their influence may become in commercial and financial affairs, are not interested in polite, artistic, literary, scientific or philosophical conversation. They are not particularly sociable, and their idea of having a good time with other people is either to be entertained, as at a theater, or to have something active and rather strenuous to do, as at a dance.

Such people also, as a general rule, prefer large, rather hilarious parties to small, quiet ones. In the larger party their social deficiencies do not show up so glaringly. They are more carried along, simply as members of the crowd, and in this way manage to have a good time.

1. *High-Headed People.*—In general, then, remember that high-headed people will enjoy what are usually called high-brow entertainments, classical concerts, lectures, conversations on intellectual subjects, and idealistic topics.

2. *Long-Headed People.*—Long-headed people are sociable and friendly, and can find entertainment for themselves in almost any situation where they have an opportunity to come in contact with people of their own kind.

3. *Wide-Headed People.*—Wide-headed people are energetic and demand action of some kind. They either want someone else to act or demand an op-

portunity for strenuous action themselves. Cards, dancing, theaters, athletic contests, horse races, prize fighting, and other such active forms of entertainment appeal most to wide-headed people.

If you must discuss things with these people, discuss prohibition, business, baseball, building and transportation, or some other equally practical subject which gives rise to mental pictures of action.

If your man's head is both wide and high, you can discuss with him the more intellectual and idealistic phases of these subjects, but if it is low, you will do well to keep your feet solidly upon the earth of substantial, practical facts.

4. *Narrow-Headed People.* — Narrow-headed people like an easy, pleasant, agreeable time. They are not particularly fond of strenuous contests, although they often do take part in games and sports for the exercise, or because being of the bony and muscular type they love physical activity.

Narrow-headed people do not like disagreeable situations, and while many of them are argumentative, the very fact that they argue the matter is a confession that they do not like to use force to put an end to the argument. They also enjoy argument as an intellectual exercise.

Entertainment for narrow-headed people, therefore, should be in general more quiet, more intellectual, or more purely social, than that for wide-headed people.

5. *Short-Headed People.*—Short-headed people are not sociable or friendly in the strictest sense of the word. However, many of them do enjoy being with crowds where they can be entertained or take

part in a general good time without being brought too intimately into contact with individuals.

How to Please Employers of Different Types

If your boss is a high-headed man, remember that he has ideals in connection with his business. On the other hand, if you are in a position of trust and responsibility, where you have an opportunity to offer advice, or perhaps even to modify in a measure the policies of your boss, remember that he is likely to be over-optimistic, over-enthusiastic, too ambitious, and to start more things than he can successfully finish.

If your boss's head is high and dome-shaped above the temples, you can appeal to his sympathy, his optimism, his confidence, his desire to build, construct and progress.

If, however, it is high only above the ears, then you must appeal to his love of power and authority. Remember he wants his own way. He will probably be a rigid and strict disciplinarian. He will insist upon instant and implicit obedience.

Naturally the long-headed boss wants to be on friendly terms with his employees. He may be a man who has little time to show his friendliness, but he feels it nevertheless and you will do well to respond to it in kind whenever he gives you an opportunity.

The wide-headed man is energetic and likely to be somewhat of a driver. If you do not like to be driven, then you would better not place yourself under a boss who is too wide-headed. If you do find

yourself under such a boss, remember that he wants things done, he wants action, he wants results and he wants profits.

Your wide-headed boss also is likely to have considerable temper. Do not be misinformed by the fact that he may keep it under control most of the time. When he does let it go, it is likely to be a fierce one, and people are liable to be discharged right and left.

This type of man also sometimes scolds and curses furiously. When he does, don't answer back. Remember that is his nature and he is simply letting off steam for the relief of his own feelings.

There is a limit, however, beyond which no man of self-respect can allow his boss to go, in the matter of abuse. In these cases, the reply is not to be made in kind.

I have seen these wide-headed men halt abruptly in the midst of a tirade and even apologize, when they were quietly but firmly informed that they had gone far enough.

As a rule, however, it is the part of wisdom to let them get the thing off their chest, so to speak, and then go along as if nothing had happened. That is what they want, and that is the way they feel after they have relieved the pressure.

If your boss is a narrow-headed man, bear always in mind the fact that he does not like disagreeable things. He doesn't like to say disagreeable things, he doesn't like to scold or to find fault. This is no indication, however, that he is always pleased with the things that you say and do.

The narrow-headed man likes to have things go

smoothly, so he may suffer in silence and patience for a long time, but he also likes to have his own way, oftentimes, especially if his head is high above the ears. The chances are that he will give you every opportunity to make good, and then he may suddenly fire you without warning, if you have not made good.

It is a well-known fact that the man who does not like to fight, will never pick a fight and can only with difficulty be pushed into a fight, is a man who fights viciously, desperately and without ever knowing when he is licked, when once he begins.

If your boss is a short-headed man, don't expect him to be friendly with you, or if he seems to be friendly, don't expect anything from him on the grounds of friendship.

Make good on your job. Show him profits. Realize the fact that he is probably selfish and will most appreciate those employees who serve best his selfish interests.

If you are in a position where you meet the public under such a boss as this, remember he is of little use in such relationships, and it is therefore up to you to express to the public the friendliness of the house.

Summary of Lesson Five

In Lesson Five you have learned that:

1. The white races of the earth probably had their origin in northwestern Europe.
2. From there they spread all over the then known world, conquering as they went, probably more than ten thousand years before Christ.
3. Because they were not fitted to survive, the

white peoples died out in tropical and sub-tropical climates.

4. Later Asiatics overran southern and central Europe, driving the white people before them, and later mingling with the remnants of the white.

5. To-day there are, loosely speaking, four great principal branches of the white race or four great white races, namely, the Anglo Saxon, the Teutonic, the Latin and the Slav.

6. The early white men who overran the world from northwestern Europe are called Nordics; those who settled along the northern shores of the Mediterranean are called Mediterraneans; the descendants of the early Asiatic invaders are called Alpines.

7. The Anglo Saxon race is a mixture of the Nordic and the Mediterranean, principally.

8. The Teutonic race is a mixture of the Nordic and the Alpine, principally.

9. The Latin race is a mixture of the Mediterranean and the Alpine, principally, with some Nordic.

10. The Slav is a mixture of the Nordic with the Alpine and other Asiatic race elements.

11. While the races are thus mixed, and even more complicatedly mixed than this would indicate, there are certain physical race characteristics in each of them.

12. Members of the Anglo Saxon race may be in their characteristics either pure Nordic, pure Mediterranean, or a mixture of Nordic and Mediterranean.

13. Because of these mixtures, students of race

depend very largely upon the shape of the skull in determining heredity.

14. The typical Anglo Saxon skull is high, long, and medium wide or narrow.

15. The man with a high head, high both over the temples and over the ears, is ambitious, aspiring, idealistic, self-controlled, optimistic, sympathetic, just and honorable.

16. The man with a long head is keenly intellectual, constructive, fond of home, family and friends, human beings in general, and of pets, flowers and trees.

17. The man with a medium wide head is energetic, forceful, thorough and courageous.

18. The man with a narrow head is mild, easy-going, diplomatic, relying more upon persuasion and tact than force and direct combat.

19. There are three types of head shapes to be found among the Latins. The low, wide, short head; the high, long, narrow head; and the high, long, wide head.

20. The man with the low head lacks high ambitions, aspirations and ideals, but may have plenty of determination and conscientiousness according to his standards. He has less optimism, less sympathy and more natural suspiciousness than the man with a high head.

21. The man with a short head has less intellectual keenness and power than the man with the long head, is more apt to imitate than to create, has less self-control, more impulsiveness and cunning, less love of family, friends, people generally, and plants, less consideration for and understanding of people.

22. The man with the wide head has great energy, great thoroughness, great destructiveness and great determination to overcome obstacles by force in order to gain any desired end.

23. French, Italian and Spanish people, the leading Latin nations, are devoted to equality, liberty, fraternity, democratic ideals, a love of the home land, love of their own homes, their families, their children, their pets, their gardens and their fields. They are brave, fine, noble, persistent and persevering. They are industrious, frugal, thrifty, artistic, literary, scientific. They have good taste and a fine spirit.

24. The code of ethics of the Latin race is somewhat different from that of the Anglo Saxon.

25. The Latin race is more conservative, more opposed to change than the Anglo Saxon race.

26. The typical German is a composite of the Nordic and Alpine races. He is medium in height, has heavy but sloping shoulders, is often fat, fair or dark complexion, and has a peculiar shaped skull, very unlike either the Nordic, the Mediterranean or the Alpine.

27. The typical German skull is low over the temples, high over the ears, long from the ears forward, short from the ears back, and wide.

28. The head low over the temples shows lack of sympathy, lack of imagination, lack of creative ability, lack of faith, lack of any real reverence, and capacity to imitate.

29. The head high over the ears shows a passion for authority and domination.

30. The flat head behind shows disregard for other people, animals or plants, except as they can be made useful in furthering lust for power and wealth. It also shows inability to understand people.

31. The excessively wide Teutonic head shows great energy, great thoroughness, industry and efficiency, coupled with violent, destructive anger upon whatever stands in the way. It is the head of a worshipper of might.

32. The length of the Teutonic head from the ears forward shows intellectual keenness and power, grasp of scientific facts, mathematical and musical ability.

33. The Teutonic head is square, as viewed from the back.

34. The square head indicates great caution, which leads to taking thorough precautions.

35. The best way to educate the different races who have come to the United States into a real Americanism is to see to it that the members of each race find something to do which is peculiarly fitted to their inherent capacity, and then to educate them in their work.

36. High-headed people should engage in work where there are opportunities for advancement and progress.

37. High-headed people should do work in which they can find inspiration in high ideals.

38. The well-balanced high head is an indication of capacity for leadership, organizing ability and high attainments in some vocation.

39. The badly balanced high head shows great

ambition and aspiration not guided by common sense and not backed up by real ability.

40. The long-headed man should do work which brings him into contact with people.

41. Short-headed people are not well qualified to handle others, either as salesmen or executives.

42. Wide-headed men should select a vocation which requires energy, push, aggressiveness, fighting ability, strong desire for accomplishment and money making, looking out for profits.

43. The bullet-headed man should undertake work requiring ability to drive through obstacles regardless of danger and consequences, and regardless of consideration for others.

44. The narrow-headed man should always be placed in lines where mildness, peaceableness, tact, diplomacy and persuasion can be used instead of direct, driving, forceful methods.

45. In influencing the man whose head is high above the temples, appeal to his ambition, ideals, optimism, sympathy, benevolence and confidence.

46. In appealing to the man whose head is low and flat above the temples and high in the crown, show him how he can gain power and authority for himself.

47. Deal with a long-headed man on the basis of friendship.

48. In dealing with a wide-headed man, show him what can be accomplished and how great profits can be made.

49. If obliged to use force with a wide-headed man, use all the force at your command.

50. In dealing with a low-headed man, give as

vivid an answer as possible to his spoken or unspoken question, "What is there in it for me?"

51. In dealing with a narrow-headed man whose head is low above the ears, you can push him.

52. In dealing with a short-headed man, do not rely upon his friendliness.

53. Socially, high-headed people usually enjoy "high brow" entertainment and intellectual conversation. Long-headed people are very sociable and friendly and enjoy almost any kind of contact with others. Wide-headed people are very energetic and demand action of some kind. Narrow-headed people like an easy, pleasant, agreeable time. Short-headed people usually like to take their social enjoyment in a crowd.

54. If your boss has a head high above the temples, appeal to his ideals, optimism and sympathy. If it is high above the ears, show him that you respect his authority.

55. Be on friendly terms with your long-headed boss.

56. Your wide-headed boss is a driver. He wants action and results. He is also likely to be hot-tempered and furious and harsh when he is angry.

57. A narrow-headed boss does not like disagreeable things. He may not easily scold and find fault, but often cannot be tampered with.

58. If your boss is a short-headed man, don't expect anything from him on the grounds of friendship. Show him profits, and convince him that you are furthering his interests. Be friendly to the public, because it is likely that your boss does not know how to be so himself.

Exercises for Lesson Five

1. *Continue Your Self-Analysis.*

This exercise ought to be of the greatest interest to you if you can trace your ancestry far enough back to know just what your racial combination is. Some of us cannot. We may be able to trace one or two branches for several generations. But we know little or nothing of the others.

How difficult this is you will readily see if you do a little multiplying.

Of immediate parents you had 2.

Grandparents, 4.

Great-grandparents, 8.

Great-great-grandparents, 16.

Great-great-great-grandparents, 32.

Great-great-great-great-grandparents, 64.

Now, if you can trace your father's ancestry back for five generations to some pioneer who came from Europe bearing the family name, you can do better than the majority of Americans. But, even at that, you know of only one out of sixty-four of your forebears of six generations ago. And if you go back seven generations, the number of people whose blood flows in your veins is increased to one hundred and twenty-eight.

So it is very difficult for most Americans to know just what racial strains are represented in them.

However, do the best you can with this. Then compare your head shape and other physical marks with your racial inheritance and trace as many racial marks as you can.

Then go over your traits of character.

Do they correspond?

Can you trace the effect of your high-headed ambition on your career? (If you are high-headed.)

Can you see where your long-headed sociability and friendliness come in? (If you are long-headed.)

Do you ever feel the stirrings of that wide-headed energy, temper, and destructiveness of yours? (If you are wide-headed.)

Can you trace the traits indicated by your head shape, if you are low-headed? Short-headed? Narrow-headed?

Can you see how these indications confirm or modify the traits indicated by your form of profile, body build, fineness or coarseness, hardness or softness, masculinity or femininity?

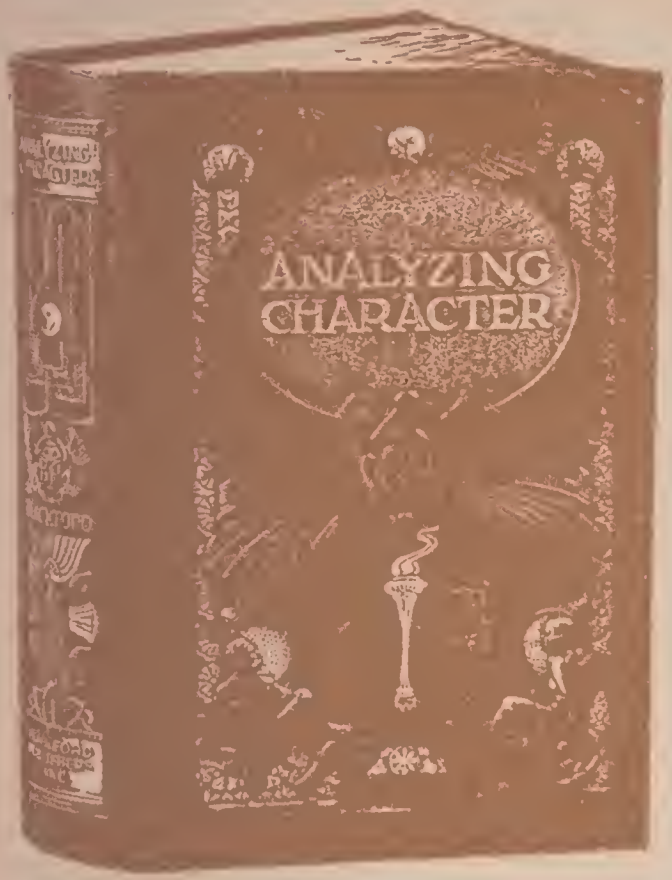
Can you see more clearly what qualities you need to cultivate to round out your character?

Can you see the kind of work your ought to do to make the most of what you have—to render as harmless as possible your deficiencies?

2. *Learn the Meaning of Head Shape.*

Under each of the following elements of head shape, write the traits indicated. They are all listed and numbered in the text of this lesson.

High	Long	Wide	Low	Narrow	Short



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READING CHARACTER AT SIGHT



SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON SIX

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON SIX

PATHFINDERS AND ROAD BUILDERS

CHAPTER I

WHITE AND DARK RACES

What is the first thing you notice about a man?

Not when you are consciously trying to read his character, but when you meet him in the street, on the train or in your office.

Not whether he is richly or poorly dressed, big or little, skinny or fat, an acquaintance or a stranger.

There is something you see and note instantly, before you see any of these other things. So does everyone else.

The Great Human Dividing Line—Color

It is his color, isn't it?

Whether he is white or black, brown, red or yellow?

Color is so easily seen and makes such a difference among men that you have to notice it.

It made such a deep impression on people that they used to divide all mankind into separate races by their color alone.

Perhaps you may remember your old geography which taught you that there were five principal races on the planet: white, black, yellow, red and brown.

Even yet, there is probably no deeper gulf fixed in tradition, prejudice, and what seems like a perfectly instinctive feeling, than that between human beings of differing colors.

With all this emphasis on color, how much does the average man know about the real characters of people of different colors? How much do you know?

The history of color in human beings, intelligently studied, gives us the key.

But before going into that, let us see what popular ideas about color have been.

Why All the Angels Are Blond

Did you ever see a painting or other picture of a black or even brunet angel?

Did you ever see a picture of a blond devil?

Did you ever see a picture of a good king, a lovely queen, a fair princess, a very gentle, perfect knight or a popular hero who was not blond?

Did you ever see a villain or a vampire on the stage or in a picture who didn't have raven-black hair, "wicked" black eyes, and a dark skin?

But stop to think a minute. Among the people you know, are all the blonds angels and heroes—all the brunets devils and villains?

On the whole, do you find the blonds any more angelic than the brunets, the brunets any more devilish than the blonds?

Neither do I.

Nor does anyone else.

Then how did all our artists, poets, playwrights and novelists get the idea?

Well, look around you.

Who runs things in this world, white people or dark-skinned people—the white race or the dark races?

Which are the more powerful nations—nations of white people or nations of dark people?

Which have the greatest wealth?

Which can bestow the highest rewards?

The white people, of course.

England, France, Italy, Germany, Austria-Hungary, Czecho-Slovakia, Sweden, Norway, Holland, Denmark, Russia, Roumania, Jugo-Slavia and the United States are the great modern nations which control pretty nearly all the earth, and they are all white. Japan is the only exception and she is a recent arrival among the "powers." China is great in population but weak in military power.

Now wouldn't it be perfectly natural for the ancient artists and writers, knowing on which side their bread was buttered, to try to please the ruling classes by making all angels, gods and heroes white and all devils and villains dark?

And the custom having once started, who was to take the trouble to break it, especially since the white race continued to conquer and to rule?

White Races the Only Colonizers

There is another queer thing about color.

Practically all exploration and colonizing has been done by white men.

Some dark races, like the Tartars, Mongols and Huns, have swarmed over wide areas, pillaging and murdering, but they mostly went back home with their booty. Even when they remained in conquered territory, they built up no civilization. They left no monuments to their genius. Their descendants were absorbed into white races and have left their mark only in the Alpine bullet head and some barbarous traits of character.

New empires, new republics, new civilizations, therefore, have been built only by the white race.

Now what do you see in that as an indication of character?

Let us trace the process of race development a little.

Explorers and Stay-at-Homes

Ever since the beginning of human life on this planet, there have been restless, eager, pushing, emigrating people, and quiet, conservative, thoughtful, stay-at-home people.

In action, one class has always been an explorer, a pioneer, a pathfinder. This class of people is always to be found on the frontier, and struggle still further out as settled conditions of life come up with them. The other class has laboriously made safe and smooth roads and well-paved streets out of the trails the pathfinders blazed through the forest or across the plain.

In their work, one class has always attacked new problems, invented new ways of doing things, organized new enterprises and developed new markets, while the other has followed routine, worked out details, specialized upon and improved the inventions of the first class, carried on the work the first class started, and grown or made the product the first class advertised and sold.

In their social life, one class has always enjoyed crowds, life, gayety, new acquaintances and new scenes, while the other has stuck to home and garden, to the beauties of nature, to family, relatives and a few well-beloved, intimate friends.

In politics, one class has always been progressive, imperialistic, insistent upon freedom of individual action, and rather a stickler for class distinction, while the other has been conservative, democratic, insistent upon equality rather than freedom, and a hater of class distinctions.

Explorers White—Stay-at-Homes Dark

Since the dawn of recorded history, this difference between the pathfinder and the road builder has been very largely a difference between races.

The white race has been and is the great restless, migrating, conquering, pioneering, progressive, inventive race, while the dark races have been conservative, stay-at-home, thoughtful, specializing races.

The early Nordic, pouring out of Northwestern Europe, overran the known world, and set up empires where white men ruled over dark people—India, Persia, Egypt, Greece and Rome. This first

conquering sweep of white people may have happened ten thousand years before Christ.

Later the white Goths, Vandals and Germans came down from the north and overran Greece, Italy, France and Spain.

It was while the white Visigoths were ruling Spain that Columbus crossed the Atlantic and opened the way for a great Spanish empire in the Americas—an empire in which a few pioneering white men ruled over millions of dark men.

Later, white men from France and England laid the foundations of our own civilization of North America.

A handful of white men from Northwestern Europe have therefore pushed out and established themselves on four-fifths of the entire surface of the earth and now rule over two-thirds of all its inhabitants.

Besides this, Japan and China are rapidly adopting the white man's form of government, under the guidance of white counselors.

The Dark Man's Contributions

But while the white man has thus given the dark man leadership in exploration, discovery, invention, material progress and government, the dark man has given the white man language, arts, music, literature, philosophy and religion.

Nearly all the languages the white man uses spring from our so-called Aryan tongue, the original of which was probably learned by the Nordic conqueror from his dark subjects in ancient Asia.

The earliest art known is the work of dark prehistoric people on the walls and caves in southern Europe.

Our modern music is an outgrowth from the weird, barbaric music of prehistoric dark men.

The beginnings of literature are so far back in antiquity that it is almost impossible to trace them, but the earliest known appeared amongst the dark Egyptians several thousand years before the opening of the Christian era.

Philosophy probably had its beginning amongst the dark people of India and Egypt long before Aristotle put hand to paper in Greece.

The five great religious systems of the world, Christianity, Confucianism, Hinduism, Mohammedanism and Buddhism, number among their adherents a billion and a half of the people of the earth. This is seven-eighths of the entire number of the world's inhabitants.

Buddhism came from the dark people of India.

Confucianism is the work of a Chinese philosopher —another dark man.

Mohammedanism was founded by an Arab—another man of dark complexion.

Hinduism is the work of the dark people of India.

Christianity, the principal religion of the white race, had its rise amongst the Jews, a brunet people.

It is thus clear that the white races lead in all material affairs and in government, while the dark races lead in artistic, literary, philosophic and spiritual affairs.

Havelock Ellis on White and Dark People

Havelock Ellis, who stands high in the scientific world, has this to say of white people and dark people:

"It is clear that a high index of pigmentation, or an excess of fairness, prevails among the men of restless and ambitious temperament, the sanguine, energetic men, the men who easily dominate their fellows and who get on in life, the men who recruit the aristocracy and who doubtless largely form the plutocracy. It is significant that the group of low-class men—artisans and peasants—and the men of religion, whose mission in life is to preach resignation to a higher will, are both notably of dark complexion; while the men of action thus tend to be fair, men of thought, it seems to me, show some tendency to be dark."

Dr. A. M. Hanson on Blonds and Brunets

Dr. Ellis also reports some things found about blonds and brunets by Dr. A. M. Hanson, a noted anthropologist:

"It so happens that an interesting and acute psychological study of the fair and dark populations of Norway has lately been made by Dr. A. M. Hanson. This investigation has revealed differences even more marked between the fair and the dark than may easily be discovered in our own islands, and this is not surprising, since our racial elements have been more thoroughly mixed. The fair population, he tells us, is made up of the born

aristocrats, active, outspoken, progressive, with a passion for freedom and independence, caring nothing for equality; the dark population is reserved and suspicious, very conservative, lacking in initiative, caring little for freedom, but with a passion for equality. The fair people are warlike, quarrelsome when drunk, and furnish, in proportion to numbers, three times as many men for the volunteer forces as the dark people; the latter, though brave sailors, abhor war, and are very religious, subscribing to foreign missions nearly three times as much per head as is furnished by fair people, who are inclined to be irreligious. The fair people value money and all that money can buy, while the dark people are indifferent to money. The reality of mental distinction is shown by the fact that a map of the proportion of conservative voters in elections to the Storthing exactly corresponds to an anthropological map of the country, the conservative majority being found in the dark and broad-headed districts. While, however, the fair population is the most irreligious and progressive, the dark population is by no means behind in the production of intellect, and the region it inhabits has produced many eminent men."

Madison Grant on Fair People and Dark People

Madison Grant, an American student of people and races, in his recent book, "The Passing of the Great Race," says:

"Such are the three races, the Alpine, Mediterranean and Nordic, which enter into the composi-

tion of European populations of to-day, and in various combinations comprise the great bulk of white men all over the world. These races vary intellectually and morally just as they do physically. Moral, intellectual, and spiritual attributes are as persistent as physical characters, and are transmitted unchanged from generation to generation.

"Mental, spiritual and moral traits are closely associated with the physical distinctions among the different European races, although like somatological characters, these spiritual attributes have in many cases gone astray. Enough remain, however, to show that certain races have special aptitudes for certain pursuits. The Alpine race is always and everywhere a race of peasants, an agricultural and never a maritime race. In fact, they only extend to salt water at the head of the Adriatic.

"The coastal and seafaring populations of north Europe are everywhere Nordic as far as the coast of Spain, and among Europeans this race is preeminently fitted to maritime pursuits.

"The Nordics are, all over the world, a race of soldiers, sailors, adventurers and explorers, but above all, of rulers, organizers and aristocrats, in sharp contrast to the essentially peasant character of the Alpine. Chivalry and knighthood, and their still surviving but greatly impaired counterparts, are peculiarly Nordic traits, and feudalism, class distinction and race pride among Europeans are traceable for the most part to the north.

"The mental characteristics of the Mediterranean race are well known, and this race, while inferior in bodily stamina to both the Nordic and the Alpine,

is probably the superior of both, certainly of the Alpines, in intellectual attainments. In the field of art its superiority to both the other European races is unquestioned.

"Before leaving this interesting subject of the correlation of spiritual and moral traits with physical characters, we may note that these influences are so deeply rooted in everyday consciousness that the average novelist or playwright would not fail to make his hero a tall, blond, honest and somewhat stupid youth, or his villain a small, dark and exceptionally intelligent individual of warped moral character. The gods of Olympus were almost all described as blond, and it would be difficult to imagine a Greek artist painting a brunet Venus. In church pictures to-day all angels are blonds, while the denizens of the lower regions revel in deep brunetness. Most ancient tapestries show a blond earl on horseback and a dark haired churl holding the bridle, and in depicting the crucifixion no artist hesitates to make the two thieves brunet in contrast to the blond Saviour. This latter is something more than a convention, as such quasi-authentic traditions as we have of our Lord indicate his Nordic, possibly Greek, physical and moral attributes."

Apply These Facts to Blonds and Brunets

The value of all this to you is twofold:

First, to help you to understand many of the traits of different races of people;

It helps you to read at sight many interesting and important things in the characters of blonds and brunets in the white race.

Because—

The lighter in color a man's hair, eyes and skin, the more will he have the traits of the white races.

The darker in color a man's hair, eyes and skin, the more will he have the traits of the dark races.

The blond, no matter what his nationality, therefore, is a natural pioneer and pathfinder; the brunet the natural stay-at-home and road builder.

In the next chapter we shall study the pathfinder.

CHAPTER II

THE PATHFINDER

The very best and surest way to learn to read character at sight is to do it.

There are two ways of learning to read character by reading it—both valuable.

One is to size up individuals, find out what they are, and then watch them to see just how nearly they think, talk and act as you expect them to. In this way you know when you are right, and why—you also learn when you have made a mistake and can guard against repeating it.

The other way to practice reading character at sight is to size up people in groups.

For example, if you had a chance to study a crowd of politicians, you would look to see how many were vital in body build; how many had a long head, with full, round back-head, and how many were blonds.

Or, if you were looking over a baseball team or football team, you would count those who were convex or convex upper-concave lower; see how many were motive type of body build; and how many were blond.

It is even more interesting, perhaps, to watch a regiment of soldiers as they march by.

It was my privilege a few years ago, to see many thousands of them. And among volunteers, blonds predominate by a considerable majority. In the

national army, enrolled by selective draft, the predominance of blonds was not quite so great, but even among these, so far as I observed them, men with blue or gray eyes were considerably in the majority.

But do not take my observations as final.

Use your own eyes.

Look at salesmen, advertising men, engineers, aviators and any other group of men who push forward the frontiers of life in any direction. Count the blonds.

In that way you will learn, far better than I can tell you, the traits of the pathfinder and how to recognize one instantly when you see him.

But, it may help you, before beginning your practice in observation, to learn what you may expect to find.

The Pure Blond Type

As always, we begin with a distinct type, one with the flaxen hair, blue eyes, ruddy or fair skin, tall frame, broad shoulders, high, long, medium wide skull and convex, or convex upper-concave lower form of profile of his Nordic ancestors.

This is what might be called the pure blond type.

The blond who is not quite so fair, or who is short in stature, or low-headed, or short-headed, or very wide- or very narrow-headed, or has a concave, or concave upper-convex lower profile, is of mixed type, and does not have the traits of the Nordic to such a marked degree as the pure type.

Traits of the Pure Blond Type

And these are the traits of the pure blond type.

1. *Physical Rapidity.*—All of the processes of the body of the blond tend to be rapid and active.

He has a good appetite, and is a deep, vigorous breather. His circulation is strong and active, while the processes of elimination, by means of which waste products and poisons are carried out of the body, are similarly rapid and effective.

2. *Strength but Not Endurance.*—The normal blond is well supplied with muscle, and is strong and agile. Because of his tendency, however, to use up his energy rather rapidly and wastefully, he has not great endurance for long-continued and severe labor.

3. *Subject to Acute Illness.*—It is for these reasons that the blond becomes ill quickly and recovers or dies quickly. He does not suffer from chronic diseases so frequently as does the brunet.

4. *Creativeness.*—The intellect of the blond is naturally creative, resourceful, inventive and original. The blond loves to plan and scheme, to start things, but he is not quite so fond of carrying out details or of finishing what he starts.

5. *Optimism.*—Because of his exuberant physical health, his good digestion and circulation, and also because of what he has inherited from his ancestors, the blond is optimistic, hopeful, eager and fearless.

6. *Restlessness.*—He is willing to take a chance, speculative, impatient, restless, always sighing for new worlds to conquer.

7. *Love of Variety.*—All this has resulted in the blond in an eager and active disposition, so that he is fond of change, adventure, loves variety, is happiest when he has many irons in the fire, and easily turns his attention from one interest to another.

8. *Love of Power.*—The blond loves to rule, to dominate his fellows. He loves to handle and manage large affairs, to come in contact with life at as many points as possible.

9. *Love of Excitement.*—His overflowing spirits, his natural optimism and cheerfulness and his courage make the blond like excitement and crowds and gayety. He is usually a good mixer, makes acquaintances readily with all kinds of people.

10. *Fickleness.*—He does not particularly care to meet and associate with the same people year after year, but likes to extend his social conquests. For this reason he is liable to be fickle.

What Blonds Love to Do

Because of the traits we have mentioned, the blonds push into the limelight. They engage in politics. They promote and build up great enterprises. They are adapted to selling, advertising, organizing, colonizing, invention and creation.

These qualities also lead those who are successful in such pursuits to take the highest commanding position in society. They are to be found in preponderating numbers amongst royalty, nobility and aristocracy. This has been observed by many investigators.

Faults and Weaknesses of the Extreme Blond

The extreme blond, like any other extreme type, has his faults and weaknesses.

1. *Foolhardiness.* — His very positiveness of health and vigor, his courage, and his willingness to take chances, cause him to overtax himself and to attempt too much. His daring oftentimes reaches the point of foolhardiness. He is a natural born speculator and gambler.

2. *Irresponsibility.*—Because he is so fond of variety, the blond is oftentimes too changeable, fickle, scattering and irresponsible. The man who naturally believes that everything will come out all right is not likely to take sufficient precautions against things coming out wrong. The blond, therefore, is oftentimes careless and reckless, especially in connection with details.

3. *Impulsiveness.* — His too great optimism, eagerness and impatience cause the blond to be impulsive, erratic, and therefore not very dependable.

4. *Domineering Traits.*—His love of authority and power, his desire to rule over others, sometimes causes the blond in executive positions to be a merciless driver of men.

5. *Dissipation.*—The extreme blond is of course peculiarly liable to extremes of dissipation. It is notorious that extreme drunkenness is known only amongst the white races. The darker people while they may consume more liquor per capita than the white races take it in lighter wines and take it constantly, so there is little drunkenness among them.

6. *Sensitiveness to Sunlight.*—Another serious weakness of the blond is that he cannot endure intense sunlight.

The Effect of Sunlight on Blonds

Anthropologists now generally agree that the early white conquerors and rulers of the empires of India, Persia, Egypt, Greece, Rome, Spain, and Central and South America were all killed out by the excessive sunlight of these parts of the world, and that the empires they founded fell because government came into the hands of men of dark races who do not have the genius for empire building and the maintenance of states.

The effect of too much light upon the blond is first stimulation, then exhaustion, then degeneration and finally destruction.

These effects do not always show themselves immediately in a blond stock.

If the excess of light is great, as in India, then we find that there is no third generation of white men in that country.

Where the excess is not so great, as in the United States, southern Europe and Australia, it takes several generations for the effect to become marked.

It is an interesting scientific fact, however, that at the present time the population of all of these countries is becoming more and more brunet.

Sometimes, therefore, you will find an extreme blond who does not seem to exhibit the characteristics of a normal blond at all.

If he is small in size, pasty or pale in complexion,

rather colorless as to his hair and shows marks of nervousness and nervous exhaustion, the probabilities are that he is suffering from the effects of too much sunlight, either upon him or upon his ancestors.

Such a man has a disordered nervous system, weak digestion or some other physical deficiency. Instead of being hopeful, optimistic and courageous he is often pessimistic, cynical and full of nervous fears. He may also be irritable, lazy, careless and slovenly.

Reading the Mixed Types

When reading the character of blond of mixed type, that is, one who is very blond but has not the tall, robust frame and high, long, medium wide head of his Nordic ancestors, it is well to remember these points:

Blond coloring always intensifies and renders more eager, positive and active the traits indicated by form of profile, body build, fineness or coarseness, hardness or softness, masculinity or femininity and racial types of skull shape.

All blonds love variety and change, are inclined to generalize rather than specialize and are more positive and dynamic than brunets of the same general appearance aside from color.

When color itself is mixed—such as dark hair, blue eyes, or fair hair and brown eyes—the color of the eyes is a fairly safe guide.

For example, the man with dark brown hair, medium skin and blue eyes has some traits of the brunet and some of the blond, but his blond traits

are more numerous and more marked. On the other hand, the man with light hair and brown eyes shows more of the traits of the brunet.

Smoothing Out Some Tangles

Now in reading the character of the blond at sight be a little careful. If you say that he loves variety, he may say that he has held the same job for twenty years, or that he has lived in one place all his life, or that he has lived happily with his wife until their silver wedding.

Do not let this disconcert you. Remind him that his love of variety may find expression in any one or two of a hundred different ways. He may stick to the same job for mighty good reasons, and yet wish he could change all the time.

Or there may be a lot of variety in the job itself.

Or he may find the wished-for variety in his recreations.

Or his wife may have a personality so many-sided that she is an ever-changing experience for him.

I have analyzed many thousands of blonds, however, and have found scarcely one of distinct type who would not readily admit that he was fond of variety, restless and changeable.

CHAPTER III

THE ROAD BUILDER

If you looked for blonds among soldiers, outside salesmen, advertising men, engineers, and politicians —and found them—you will be interested in looking for brunets among bookkeepers, retail salesmen, scholars, farmers, artists, and artisans. There you will find them.

Look for them in other places and among other groups, too.

Just as you found some brunets among the soldiers and engineers, so you will find some blonds among bookkeepers and retail salesmen.

Not every man is in his right vocation.

A blond with a short head is not friendly enough to succeed as a salesman, while a brunet with a high, wide, long head is sometimes so ambitious, so energetic and so eager to be with people that he makes a good salesman.

So when observing blonds and brunets, do not look at their color only. Take heed, also, of their form of profile, body build, fineness, or coarseness, hardness or softness, masculinity or femininity and skull shape.

No matter what apparent exception or contradiction you may find, keep on studying it until you find out why. There is always a reason.

The Key to a Brunet's Character

A most important thing to remember about the brunet is, that he shows by his color that he is descended from ancestors who lived in sunny climes, and that he shows in his character some of the traits that his ancestors developed in those tropical or sub-tropical surroundings.

Even when you find blond and brunet children of the same parents, you can be sure that there are both blond and brunet races in their ancestry, and that the blond children have the traits of their blond ancestors, while the brunet have the traits of their brunet ancestors. Just why this should be, I do not know. I only know from thousands of observations that it is true.

Traits of the Brunet

Now let us see just what traits people would develop in tropical and near tropical surroundings.

The climate in these places is warm. There is usually an abundance of food to be had without very hard work either in getting it or in preparing it, and nearly all the conditions of life are easier and gentler than in the temperate zones.

1. *Physical Passivity.*—For these reasons, such great physical activity is not required. Man does not need such substantial shelter; he does not need so much clothing; he does not need so much fuel; because the climate is warm and he does not have to exert himself strenuously, he does not need so much food.

Therefore, we may say in general that the man

who lives in a tropical or sub-tropical climate needs comparatively few things and can secure the things that he needs without much effort.

Add to these facts the fact that warm weather makes people want to be just as little active physically as possible, and it becomes clear that those who are evolved in such surroundings do not need and therefore do not have the positive, dynamic, eager, physical force and activity of those who are evolved in a harsh, cold climate.

Therefore all of the functions of the body are slower and more moderate. Man does not eat as much. His circulation is not as active. He does not breathe as deeply and vigorously, and his elimination of waste products and poisons from the body is slower.

2. *Endurance.*—In general, therefore, the brunet is more passive physically than the blond, but because he does not expend his energy so explosively and so rapidly, he is more enduring. He can sustain physical activity with comfort over a much longer period. He does not become ill so quickly, but he is more subject to chronic diseases.

3. *Conservatism.*—The gentler, softer climate in which the brunet was evolved did not cultivate in him so much boldness, aggressiveness and reckless indifference to consequences as are found in the blond; the brunet is therefore more conservative.

4. *Constancy.*—For the same reason, he is more constant. He doesn't like change. He doesn't like to have a great many different interests. He is more inclined to concentrate, to specialize, to persevere, to attend to details with painstaking care.

5. *Adhesiveness.*—Ordinarily the brunet is not so fond of excitement, light, crowds and gayety as the blond, but rather prefers a few friends well beloved, a quiet home, the affection of his family and pets, and an opportunity to enjoy the beauties of nature.

The blond had to give a great deal of his physical and mental energy to the combating of the harsh, fickle environment in which he was evolved. For this reason the blond is interested in material things.

6. *Meditativeness.*—On the other hand, the brunet was not required to give so much attention to material things. He has therefore evolved a tendency to introspection, to the development of philosophy, religion, mystery and other products of metaphysical and spiritual activities. This is the reason why the five great religions of the earth had their birth amongst brunet people.

7. *Submissiveness.*—While the blond loves to dominate, the brunet is more submissive.

No blond race has ever been permanently enslaved. Neither has any blond people ever submitted tamely and passively to the authority of an alien race.

On the other hand, most of the slaves of the world to-day and slaves of former times are and were members of the dark races, and most of the subject peoples to-day, wherever they live, are under the dominion of the white race.

Brunet Orient and Blond Occident

The difference between the Orient and the Occident is largely a difference between blond and brunet.

It is typical of the Oriental brunet that he should incline to mysticism, occultism, psychism, meditation, self-denial and non-resistance, live on a meagre diet and be rather indifferent to material things.

It is also characteristic of the Occidental blond that he should be materialistic, commercial, scientific, manufacturing, an organizer of trusts and combinations, a builder of railroads and empires, interested chiefly in the things he can see, hear, smell, taste and feel, and give the unseen world but secondary consideration.

8. *Patience.*—Because the brunet did not have to fight so hard for mere material existence, he had more time on his hands than the blond and is therefore more patient, has more disposition for detail and minute specialization.

9. *Lack of Genius for Government.*—Because he does not have a genius for government, the brunet is usually perfectly willing to let the dominating blond take this burden off his hands.

In this country blonds largely predominate in the ranks of politicians, members of Congress, governors, mayors and other municipal, state and federal officials.

It is a significant fact that, since Lincoln, we have not had a distinctly brunet President of the United States.

10. *Seriousness.*—Because he is naturally slow, cautious, conservative, and inclined to be serious and thoughtful, the brunet is far more liable to harbor resentment, to cherish a grudge, to plan revenge, to see the dark side of life, and often to be more melancholy and pessimistic than the blond.

Qualities that cause him to be careful and painstaking with minute details also incline him to worry and grow despondent when trouble comes.

11. *Imitativeness.*—While the brunet is not so inventive and creative as the blond, he is imitative and capable of greatly improving upon the inventions which are handed over to him by the blond. It is well known that there are no more imitative races on earth than the Chinese, the Japanese and the Negro.

12. *Intensity.*—While the blond is more positive and dynamic than the brunet, the brunet is more intense than the blond. The blond's emotions, while more quickly aroused, also quickly subside. The brunet's emotions, being more slowly aroused, are more intense and more slowly subside.

13. *Affection.*—In their love natures blonds and brunets show the same differences in character.

The blond falls in love rather easily and quickly, makes love for the sake of conquest, and falls out again as easily and quickly. By this I do not mean that the blond is always fickle and inconstant in love, but that this is his tendency and that fickleness and inconstancy in love are more common amongst blonds than amongst brunets.

The brunet, if he does not fall in love so quickly, is more ardent and more affectionate. His love making is not so much for the purpose of conquest as for the purpose of having his love and affection returned, and the love relationship made permanent.

14. *Dependability.*—The blond, because of his characteristics, is far more likely to be a brilliant performer in whatever activity he interests himself.

The brunet is more painstaking, more thorough and a more conscientious performer.

15. *Artistic Technique.*—It is a matter of record that those forms of music and art which require years of patient, plodding, painstaking practice, going over the same thing again and again until the technique has been made perfect, are represented by brunets far more frequently than by blonds. Take note of the predominance of brunets in a large orchestra.

Equality of Blonds and Brunets

Strange to say, I have often been reported by newspapers and people as favoring blonds. I have also been reported by other newspapers and other people as favoring brunets.

It ought to be clear that neither color is "better" than the other; that the blond is no more superior to the brunet than the brunet is superior to the blond.

Each *is* superior, however, in the kind of work which he is best fitted to do.

The Case of Tartar, American Indian and Eskimo

In studying the dark races it is well to bear in mind that the dark man is not heavily pigmented on account of heat from the sun, but on account of its light. Therefore, in cold countries where the light from the sun is rather intense, we find dark races of people, such as the Tartars of northern

Asia, the North American Indian and the Eskimo.

In reading the character of the brunet at sight, remember that the darker his color, the more of the traits of the brunet will he have and the more pronounced they will be.

Remember also, that whatever his other characteristics as shown by his form of profile, body build, fineness or coarseness, shape and racial type of skull, his dark color always indicates less positiveness, more conservatism and constancy, more patience and willingness to take pains with details, and more thoughtfulness than you would find in a blond of the same general appearance aside from color.

CHAPTER IV

WORK FOR PATHFINDERS AND ROAD BUILDERS

If you are a pure type of blond the chances are that your natural talents and preferences are so strong that you have either chosen or gravitated into work where you have freedom of individual action, where you have new problems to solve every little while, where you have room for your initiative, energy, creative imagination and progressiveness. You will have found work which gives you some change of scene, some chance for meeting and dealing with people you never saw before, where you can exercise your powers of leadership.

Some Jobs the Blond Likes

1. *Distribution.*—If you are an employer you have no doubt learned to select blonds for advertising, selling, inventing, creating new plans, finding new markets and promoting new products.

2. *Generalities.*—If you are an educator, you have found that the pure type of blond is more inclined to athletics than to profound study, more inclined to spread himself all over the curriculum than to specialize in any one narrow branch.

3. *Advertising.*—The blond likes advertising and does it well, because the necessary planning of the advertising campaign gives exercise to his creative and inventive imagination, because it requires

optimism and hopefulness, as well as a willingness to take a chance, to spend money on advertising, because every advertisement is a new problem to solve and there is therefore not much monotony in the profession.

4. *Architecture.*—The blond likes architecture, because it is essentially a creative art, because it has to do with construction and building in material things, because his work takes him from one kind of building to another, each new building being a new problem, each being different in many ways from any other he has built before.

5. *Athletics.*—The blond likes athletics, because of his exuberant physical health, his desire for activity and conquest, his love of crowds and applause, and because in most athletic contests there is a quick, rapid expenditure or outburst of energy with periods of recuperation.

6. *Authorship.*—The blond likes authorship, especially the writing of fiction in which his creative faculties are given an opportunity for expression; also writing of adventure, travel, exploration, war and other such activities which are particularly the product of the blond type.

7. *Construction and Engineering.*—The blond likes construction and engineering for much the same reason that he likes architecture.

8. *Exploration.*—Naturally you would expect the blond to enjoy exploration, fishing and hunting and forestry.

9. *Invention.*—A majority of all inventors are blond, especially the great inventors, like Edison, Marconi, Westinghouse, Ford, Wright and Bell.

10. *Public Work.*—Any work which takes a man much before the public like journalism, law, politics and the stage is attractive to blonds.

11. *Executive Positions.*—In education, finance, hotels and restaurants, manufacturing, merchandising, mining and other such vocations, the blonds are well equipped for executive positions and for other places where the character of the work they do is sufficiently diversified, free from routine and monotony, and gives them some chance for individual judgment, initiative and inventiveness.

12. *Selling.*—The blond is particularly well adapted to selling, especially to finding new customers, opening up new markets, finding ways to introduce new products and developing new territory.

Jobs the Brunet Prefers

1. *Business Building.*—The brunet on the other hand is better adapted to calling on the same customers over and over again, selling them the same things, making friends with them, seeing that they secure the very best service, and tying them up more and more closely to himself and to his house.

2. *Agriculture.*—The brunet is well adapted for agriculture, because this vocation requires patience, specialization, study, a more or less isolated life and a natural love and affection for plants and animals.

3. *Service-Rendering Jobs.*—The brunet is qualified for art, authorship, medicine, the ministry, music, personal service, scientific research, social service, statistics and theology, because he is naturally thoughtful, patient, painstaking, affectionate, spiritually minded and constant.

4. *Endurance Contests.*—The brunet is also qualified for those kinds of athletics in which endurance is required, rather than quick outbursts of energy, such as the long run, prize fighting and automobile racing. Ralph de Palma, Dario Resta, Louis Chevrolet, Barney Oldfield and many other automobile "Speed Kings" are brunets.

5. *Art.*—All forms of art which depend upon painstaking practice appeal to the brunet.

6. *Journalism and Law.*—The more serious, plodding and painstaking sides of journalism and law are vocations for which the brunet is well qualified.

7. *Manufacture.*—The brunet is a natural manufacturer and mechanic. He may not be able to promote a great industry, or to sell his product, but he is well qualified for its production.

8. *Merchandising.*—In the same way, the brunet can undertake those phases of merchandising which require patience, waiting for customers and careful, willing service in waiting upon customers. The general managers of two of the largest and most successful department stores in New York are brunets.

9. *Administration.*—While the blonds are good executives, the brunets usually are far better administrators. That is to say, the blond can lead his forces along aggressive lines, he can go out and get business and bring it into the house, but it requires a brunet to give service, to see that the goods are delivered, the money collected, to handle and administer the funds after they have been put into the bank.

10. *Detail Work.*—Employers are learning by experience that it is always a mistake to put a blond on routine, monotonous, detail work. They are learning that brunets seldom do well or are happy when obliged to turn quickly from one type of work to another.

Where Two Heads Are Better than One

Some of the most successful enterprises I have ever seen have been those in which the president and general manager who made the policies, who took the aggressive on everything, was a blond, while the secretary and treasurer, who conserved what the selling and advertising brought in, was a brunet.

CHAPTER V

PERSUADING THE PATHFINDER AND THE ROAD BUILDER

There is no more fascinating game in the world than getting a mixed company of blonds and brunets to reveal their pathfinder and roadbuilder traits—and none more instructive to anyone who wants to know more about dealing with people.

Propose something new and unusual and see how they line up on the proposal.

Discuss exploration, discovery, material progress and politics, and see who is the most interested and has had the most experience.

Introduce such objects as philosophy and abstract ideas, mysticism, occultism and theology, and see who has thought the more deeply along these lines.

Watch them with their friends and relatives, and in a crowd of strangers, and see which are the most affectionate and loyal—which are the best social mixers.

You will soon learn that you can get acquainted with a blond more quickly and easily than with a brunet, but that you can in time become much more intimately and permanently friendly with the brunet.

Persuading the Blond

You will learn, too, that if you want to interest a blond, you have to tell him something new or tell him an old thing in a new way.

In presenting any proposition to a blond, remember that he is quick, positive, enthusiastic, eager and hopeful. Therefore show him the bright side, show him the material advantages, show him the progressive phase of your proposition, if it has one, how it will improve on old methods, or how it will introduce new and better methods. Be enthusiastic, eager and optimistic yourself, and you will arouse feelings of a similar nature in your prospect.

Remember that the blond rather likes to take a chance. Therefore show him the speculative side of what you have to offer him, if it has such a side.

The blond is rather fond of publicity, display and power. Play up to all these traits in him as adroitly as you can. It is in connection with these that you can use suggestion after you have prepared the way by your facts and reasons.

Remember that the blond is quick and responsive and will therefore possibly make a quick decision. Strike while the iron is hot. Get his name on the dotted line while he is enthusiastic, because, as you know, he cools off as quickly as he warms up. Because he is changeable, do something to fix his decision, so that he cannot change it and will not want to change it when perhaps his enthusiasm has died down.

Influencing a Brunet

Dealing with the brunet is quite a different matter from dealing with the blond. He is more serious, more prudent and more lacking in effervescent enthusiasm. He is even inclined to be pessimistic and cautious. He is slower, more conservative, is more

inclined to dislike change, and to be somewhat narrow.

In getting a point of contact with a brunet, remember his love for his friends, his interest in his children and family, his affection for flowers, pets and the beauties of nature, his natural tendency to philosophy and religion.

Generally speaking the brunet is not so greatly influenced by enthusiasm as the blond. He wants more reasons than the blond and is more likely to be guided by sentiment than by entirely practical and material considerations.

If you can show a brunet how a proposition will give him more comfort, more time for study and reflection, for the enjoyment of the love and companionship of his family, and more work with his flowers and garden, you will have a good chance of interesting him and making him want the thing you have to offer.

You can therefore take more time with the brunet than with the blond. Appeal to his sentiments, reassure him, because he is naturally prudent and cautious, help him to make his decision, because he is naturally inclined to procrastinate a little about it, is slow, and is also more or less submissive, willing to act upon a positive, authoritative suggestion.

Since the brunet is more constant and not so changeable as the blond, it is safer to give him time to think the matter over if he asks for it. As a matter of fact, it is often absolutely necessary to give the brunet this opportunity for reflection before you can obtain his favorable decision.

While in presenting a proposition to a blond, you

can almost always count upon his love of adventure and excitement, this is only infrequently the case with a brunet. Usually he is far more fond of quiet tranquillity, domesticity and leisure.

Succeeding Socially with the Blond

Socially the blond is a mixer, a man of many acquaintances, a man who likes to find his good times in a crowd, while the brunet is much more of a stay-at-home body, who likes to find his social good times in his own little circle of friends or family circle.

Blond and Brunet Employers

If your boss is a blond, and especially a blond of the extreme type, you have and will have an interesting time with him.

He may be all enthusiasm for you to-day. Do not be too much elated, because he is changeable. He may be cold and indifferent to you to-morrow. Do not be too much depressed, because no matter what his mood or attitude it will quickly pass away and be succeeded by something entirely different.

This is a good thing to remember, too, when you want to ask him for an increase in pay or a promotion. If he turns you down to-day, that is no reason why he will turn you down a week from now. Study him a little, and find out just when he is in the most receptive and responsive mood. That is the time to present your appeal to him.

The blond is likely to be impressed by a brilliant and rather spectacular performance.

Remember, too, that he knows he is boss, and he likes to have you show that you know it and look up to him for it.

Every boss occasionally makes a mistake, and a blond boss, just because he is optimistic, eager and inclined to be a little careless, may make a good many of them. Don't be too eager to point them out to him, and above all, when you have caught him in a mistake, do not crow over him. I have seen many a man lose a splendid position because he could not control his joy when he had caught the boss in a blunder or overcome him in an argument.

It is not only bad manners, but rather a dangerous thing to do this with any boss, but it is especially hazardous with one who is an extreme blond.

If your boss is a brunet, do not expect him to be on terms of intimate friendship with you at the start.

Remember that it takes a little time for him to get acquainted and make friends. Once he is your friend, he is dependable and constant.

Remember, too, that he is serious minded, cautious, painstaking, rather punctilious, and inclined to worry if things go wrong. Therefore look after the details of your job. Don't be forgetful or neglectful. See that things are done when they ought to be done and as they should be done. The brunet cares far more for this dependability and consistent excellent performance than he does for brilliant and spectacular stunts.

The brunet does not care so much about being honored, flattered and looked up to as the blond, but he does care about loyalty, steadfastness and

affection. The brunet in an executive position is much more likely to think about and feel about himself as the head of a family than as the captain of a team or the general of an army, as is the case with the blond.

Summary of Lesson Six

In Lesson Six you have learned that:

1. The white races lead in all material affairs and in government, while the dark races lead in artistic, literary, philosophic and spiritual affairs.
2. The lighter in color a man's hair, eyes and skin, the more will he have the traits of the white races.
3. The darker in color a man's hair, eyes and skin, the more will he have the traits of the dark races.
4. The typical pure blond has flaxen hair, blue eyes, ruddy or fair skin, tall frame, broad shoulders, high, long, medium wide skull, convex or convex upper-concave lower form of profile.
5. All of the bodily processes of the blond tend to be positive, active and vigorous.
6. The intellect of the blond is naturally creative, resourceful, inventive and original.
7. The blond is optimistic, hopeful, eager and fearless, speculative, impatient, restless, very fond of change and variety.
8. The blond loves to rule, to handle and manage affairs, to come in contact with life at as many points as possible.
9. The blond likes excitement, crowds and gayety. He is usually a good mixer.

10. The blond pushes into the limelight, engages in politics, promotes and builds up great enterprises, and is particularly adapted to selling, advertising, organizing, colonizing, invention, creation.

11. The blond is liable to tax himself physically too far. He is oftentimes too changeable, scattering and irresponsible, therefore not always very dependable.

12. The blond may be a merciless driver of men.

13. The blond is liable to extremes of dissipation.

14. Excess of sunlight first stimulates, then irritates, then exhausts, and finally kills off blond people.

15. Blond coloring always intensifies and renders more eager, positive and active the traits indicated by form of profile, body build, fineness or coarseness, hardness or softness, masculine or feminine proportion and racial type of skull shape.

16. When some features are blond and others brunet, the individual has some blond qualities and some brunet qualities.

17. The brunet is not as active, positive, rapid and vigorous physically as the blond.

18. The brunet has greater physical endurance than the blond.

19. The brunet is not so bold, aggressive and reckless as the blond. He is therefore more conservative and more constant.

20. The brunet is inclined to concentrate, to specialize, to persevere, to attend to details with painstaking care.

21. The brunet is not so fond of excitement, lights, crowds and gayety as the blond, but prefers

a few friends, a quiet home, affection and the beauties of nature.

22. The brunet tends to introspection, to the development of philosophy, religion, mystery, metaphysical and spiritual activity.

23. The brunet is submissive.

24. Orientals are brunet, Occidentals blond.

25. The brunet is more inclined to revenge than the blond.

26. The brunet is imitative.

27. The brunet is painstaking, thorough and conscientious.

28. The brunet excels in forms of art requiring long years of patient, concentrated study and practice.

29. In vocations the blond likes advertising, architecture, athletics, authorship, construction, engineering, exploration, forestry, invention, journalism, law, politics, the stage, education, finance, manufacturing, merchandising and mining.

30. The blond is aggressive, variety loving and seeking always new problems to solve in all of these vocations.

31. The brunet is better qualified for business building than for business getting.

32. The brunet is well adapted for agriculture.

33. The brunet is qualified for art, authorship, the ministry, music, personal service, scientific research, social service, statistics and theology.

34. The brunet is qualified for athletics in which endurance is required.

35. The brunet is qualified for education along scientific, philosophical, artistic and musical lines.

He is also qualified for the more serious, plodding and painstaking phases of journalism and law.

36. The brunet is a natural manufacturer and mechanic.

37. The brunet can undertake merchandising which requires patience, waiting for customers, and careful, willing service.

38. The blond is executive, the brunet is administrative.

39. Blonds for organization and executive work, brunets for conservation and administrative work, make a splendid combination in any business.

40. In appealing to the blond, show him the bright side, the material advantages, the progressive phases of your proposition.

41. The blond being enthusiastic responds to enthusiasm.

42. The blond likes to take a chance.

43. Appeal to the blond's love of publicity, display and power.

44. The blond likes to make a quick decision, but is not so likely to stick to his decision as the brunet.

45. In getting a point of contact with the brunet, remember his love for his friends, children, family, flowers, pets, and the beauties of nature, also his tendency towards philosophy and religion.

46. Appeal to the sentiment of the brunet.

47. Appeal to the brunet's love of comfort, leisure, enjoyment of the love and companionship of his family.

48. Take more time in persuading the brunet than the blond.

49. In social contact with blonds and brunets,

remember the blond's love of change and excitement, the brunet's greater seriousness, constancy and adhesiveness to a few intimate friends.

50. If your boss is a blond, do not expect him to be consistent from day to day.

51. The blond is more likely to be impressed by a brilliant and spectacular performance than the brunet.

52. Your blond boss loves authority, therefore show him that you know that he is boss.

53. Do not be too eager to point out his mistakes to your blond boss.

54. If your boss is a brunet, remember that it takes him a little time to become thoroughly acquainted and friendly with you.

55. Remember that the brunet boss is serious minded, cautious, painstaking, rather punctilious, and inclined to worry if things go wrong; therefore, look after the details of your job. The brunet cares far more for dependability and consistent, excellent performance than he does for brilliant, spectacular stunts.

56. The brunet considers himself at the head of a family of employees, rather than the captain of a team.

Exercises for Lesson Six

1. *Continue Reading Your Own Character.*

Perhaps there is no better way to become familiar with the traits of character indicated by color than to study them in your own case.

First, look at yourself in the mirror.

What is the color of your hair?

If it is flaxen, golden, yellow, ash-colored, red or light brown it should be classed as blond.

If medium brown, it is just on the dividing line between blond and brunet. If dark brown or black it is brunet—the darker, of course, the more brunet.

Are your eyes blue, gray, green or such a light brown as to be orange or yellow?

If so, they are blond and probably place you in the blond class, no matter what the color of your hair and skin.

Or are your eyes hazel, light brown, or so dark a violet gray as to be almost purple?

If so, they are on the dividing line, and whether you are blond or brunet depends upon the color of your hair and skin.

If they are dark brown or the very dark brown commonly called black, then they are brunet and you come in the brunet class, no matter what the color of your hair and skin.

The color of your skin on the face and hands depends somewhat upon how much you are tanned. If you are brunet, you tan easily. If you are blond, your skin is more likely to be burned than tanned by the sun and wind. However, in observing the color of the skin, look at the forehead and wrists, which are not so much exposed.

Very white, pink, rosy or ashy skin is blond. Is yours one of these?

Faintly tinted skin, "creamy" skin or "ivory" skin is about the dividing line.

Sallow, olive, "nut-brown," or dark skin is brunet.

Having observed your hair, eyes and skin, place yourself on the color-scale. Are you:

Extreme blond,
Medium blond,
Medium,
Medium brunet,
Extreme brunet,
Or have you a combination of blond and brunet features?

Go a little further.

Refer to your previous observations.

Are you pure blond type (see page 16)?

Are you distinctly brunet?

Or are you a mixture?

If you are a pure type of extreme blond or extreme brunet, you can no doubt easily account for the traits indicated. If blond, you are quick, eager, restless, fond of variety, a good social mixer, creative and fond of conquest.

If brunet, you are patient, thoughtful, conservative, constant, serious, affectionate, careful and painstaking.

If you are either of medium color, blond in some features and brunet in others, or with form of profile, body build, and head shape unlike the pure type of your color, your problem may not be quite so simple, but still easy for you if you only give it a little calm study.

If you are medium in color, your traits are a balance between the extreme dynamic impatience and changeableness of the blond and the more static, patient, meditative and serious constancy and conservatism of the brunet.

If you have blue eyes and dark hair, you show more blond traits than brunet; if you have dark eyes

and light hair, you have more brunet traits than blond. Examine your own feelings, tendencies and acts carefully and separate your blond and brunet traits.

See how many of them are indicated by form of profile, body build and head shape. This is a most valuable exercise, as it helps you to read the characters of other people who are also mixed types.

If you are very blond but short in stature, concave form of profile, mental-vital in body build, with high, wide, short head, you can easily pick out the ways in which you differ from the pure blond type, and why.

You are less active, less impulsive, less venturesome, less materialistic, less practical, less sociable and more thoughtful and deliberate than the pure type.

In the same way, if you are very brunet, but have a convex upper-concave lower form of profile, mental-motive type of body build and a high, medium wide, long head, you will have much of the patience, seriousness and constancy of the brunet, with the activity, practicality, ambition and sociability of the pure blond type.

Any other combination can be read in the same way.

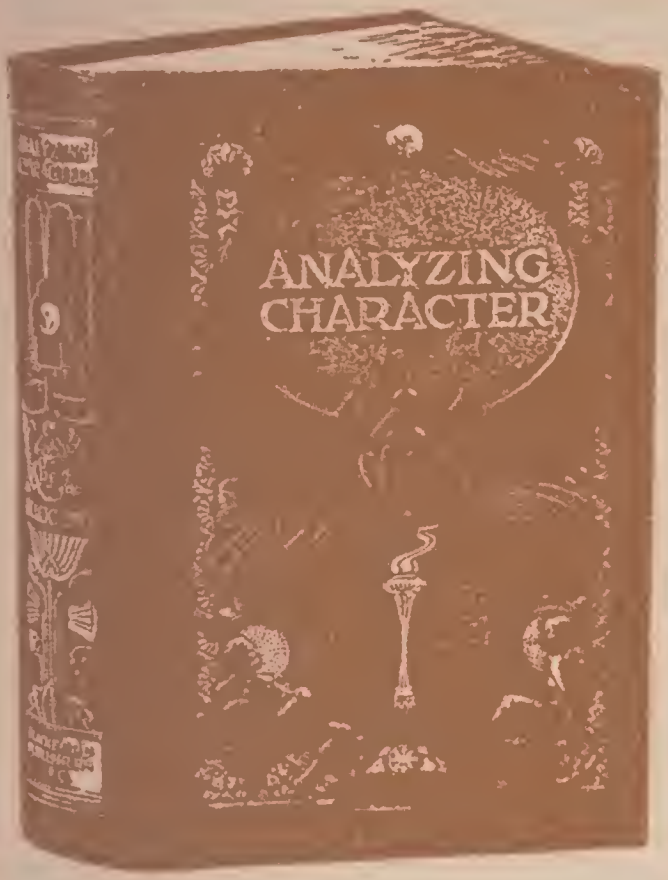
2. *Chart Your Type and Traits.*

For the second exercise of this lesson, you will find it profitable to make a chart of your type and traits, and then to check up your results by what you know of your own character.

Mark	Your Type	Energy	Intellect	Feelings	Will-Power	Socially
Form of Profile	(Convex, etc.)	Extreme Moderate Deficient	Quick Practical Slow Theoretical	Responsive or Unresponsive Patient or Impatient	Aggressive Stubborn Impulsive Determined	Stimulating Soothing
Body Build	Mental Motive Vital Mental M. Mental V. Motive V.	Intellectual Physical Executive	Active Constructive Financial	Love of Knowledge Love of Liberty Love of Enjoyment		Lectures Athletic Sports Banquets
Fine or Coarse	Fine Medium Coarse	Delicate Strong Vigorous	Refined Medium Coarse and Vigorous	Sensitive Refined Coarse Vigorous		Refined Medium Coarse
Hard Elastic or Soft	Hard Elastic Soft	Crushing Normal Deficient	Narrow Opinionated Broad Adaptable Versatile	Unsympathetic Just Adaptable Impressionable	Unyielding Adaptable Weak	Exclusive Adaptable Impressionable
Masculine or Feminine	Masculine Balanced Feminine	Aggressive Passive	Logical Intuitive Creative Imitative	Dominating or Submissive	Dominating Submissive	Talks Opinions Talks Personalities
High or Low Head	High Medium Low	Toward Ideals Material Toward Power	Idealistic or Material	Ambitious Sympathetic Optimistic Low Ideals Unsympathetic Pessimistic	Aspiring Non-aspiring Dominating Submissive	Talks Ideals, Art, Music, Literature, Talks People and Things, Likes action
Long or Short Head	Long Medium Short	Social Balanced Self Centered	Keen and Powerful, Moderate or Deficient	Friendly Sociable Affectionate Indifferent Exclusive Selfish		Friendly Indifferent
Wide or Narrow Head	Wide Medium Narrow	Excessive Moderate Deficient	Forceful or Persuasive	Anger Destructiveness Peaceableness Mildness	Driving Destructive Mild Persuasive	Aggressive Mild Agreeable
Blond or Brunet	Blond Medium Brunet	Dynamic Balanced Passive	Creative or Imitative Material or Spiritual	Eager Buoyant Optimistic Changeable Serious Apprehensive Constant	Aggressive Dynamic Changeable Non-aggressive Static Constant	Good Mixer Adhesive

Write down in the spaces indicated at the left of the chart whether you are convex or concave, mental, motive or vital, etc.

Then check the other traits according to the principles you have learned.



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READING CHARACTER AT SIGHT

SEVEN SIMPLE LESSONS

by

Katherine M. H. Blackford M.D.

LESSON SEVEN

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READING CHARACTER AT SIGHT

KATHERINE M. H. BLACKFORD, M.D.

ARTHUR NEWCOMB, Editor

A Simple and Scientific Method of Judging Men and Women; Reading Character; Selecting Workers; Understanding Human Nature; Developing Hidden Power; Discovering Genius; Recognizing Special Capabilities; Controlling Mental Forces; Applying Talents; Choosing the Right Work; Persuasion; Securing Attention; Arousing Interest; Making Friends; Creating Desire; Getting Action; Commanding Maximum Service; Overcoming Indecision; Achieving Leadership



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READING CHARACTER AT SIGHT

LESSON SEVEN

CHARACTER IN EXPRESSION

CHAPTER I

STANDING AND SITTING

Human beings express their characters in everything they do.

So peculiarly individual is everything about a man that those who know him well recognize him instantly by his gait, by his voice, by his smile, by his laugh, by the way he moves his hands or his head, by his very attitude as he stands or sits. Many people recognize their relatives and friends by the sound of their footsteps.

So intimately are all these expressions bound up with our friend's personality, that we instinctively expect a man who walks or laughs like our friend to be like him in character.

And our instincts are right, because they are the results of finding out again and again that people who express themselves alike are alike.

The One Universal Language

Expression is the one language everybody understands—not only all human beings, but animals.

The "Movie" draws its crowd in every part of the world because it tells its story in a universal language. Men, women, children, millionaires and paupers; Americans, Europeans, Chinese, Japanese, Indians, Africans, Malays, Eskimos and South Sea Islanders; scholars and imbeciles; sane and insane—all read the message of the screen as spelled out in expression and action.

Even your dog and your horse know whether you are angry or kindly, happy or sad, by your attitude and your voice.

Thought and Feeling Inseparable

Every thought arouses a feeling. You cannot think of your home, your loved ones, your country, your flag, your brave soldiers and sailors, without emotion.

You cannot even think of your job, your bank account, your office, or yourself, without some kind of feeling.

There is no such thing as "cold-blooded thought." What we call cold intellectualism is simply thought which arouses a different feeling in the thinker from the feeling we would have.

Barbarous soldiers are not unfeeling in the way they treat conquered peoples. They are white hot with feelings of lust, avarice, hatred, passion for power, jealousy of their neighbors, destructiveness and cowardly brutality to the weak.

Feeling and Expression Inseparable

Just as every thought arouses a feeling, so every feeling must find some bodily expression.

If wholly uncontrolled, feelings show themselves in the face, in the movements of hands and fingers, the flushing or paling of the skin, the quickening or slowing of the pulse, the breathing, in perspiration or dryness, in walk, gesture, cries and exclamations—in fact, every organ and muscle of the body is a delicate instrument for transmitting the messages of your feelings.

When a man tries to control the expression of his feelings, what he really does is to control his features or his hands, or some other one or two of the instruments of expression.

The result is that, dammed up in one place, the stream of emotion finds outlet somewhere else. He may try to look brave, but his voice tells you that he is afraid, and the shaking of his knees simply backs up the story his voice tells.

He may smile and speak gently, but his flushed face, gritted teeth and clenched fist tell you that he is angry.

Transient and Habitual Expressions

Our thoughts and feelings come and go like the shadows of clouds on a summer landscape, and so our expression changes moment by moment like the surface of a lake when light puffs of wind dance upon it from every direction.

But some kinds of thought are habitual with us—

some kinds of feeling come again and again—some expressions appear many times daily.

Bend a twig often enough in the same way, and by and by it stays bent. Trade winds in Porto Rico blow every day from the northeast—and every cocoanut palm in their path is permanently bent to the southwest.

So the tissues of the human body, moulded day after day by the same expression, gradually set in that expression.

So we say one man looks solemn, another kindly, another merry, another cheerful, and another discouraged.

No matter what their passing smiles, frowns or gloom may be, the moment their faces are in repose they resume the habitual expression.

Three Chapters in the Book of Human Nature

In reading character at sight, therefore, you can instantly learn three things about a man.

First, his form of profile, body build, fineness or coarseness, hardness or softness, masculine or feminine proportions, racial skull shape and color will tell you what traits he inherited;

Second, his face and body in repose or customary action will tell you what he has been doing with his inherited traits, and what his habitual feelings are;

Third, his momentary expression will tell you what are his feelings at the time of observation.

How to Classify the Feelings

No man can number or forecast the thoughts of the human mind, nor can any man number or describe the feelings of the human heart.

And yet all feelings can be grouped in a few general classes. It is only by so grouping them that we can talk about them at all or learn how to read their expression.

For example, we may say that all our feelings are pleasant or unpleasant—cast us down or lift us up —make us weak or make us strong.

Or we may say that all our feelings either attract us to their object or repel us from it—that they pull us or push us—that they open us or shut us up tight.

Scientists have studied human feelings and their expression ever since the days of Aristotle, and have written many learned books on the subject. Nearly every one of them has a different way of grouping the feelings into classes, but they all really amount to the same thing.

We cannot go far wrong if we use a simple plan.

Four Classes of Feelings

Feelings may be grouped into four classes.

First, those which depress us;

Second, those which uplift us;

Third, those which cause us to turn *toward* some object;

Fourth, those which cause us to turn *from* some object.

In the first group are grief, discouragement, despair, shame, remorse, humility, weariness, lack of ambition and lack of self-confidence.

In the second group are happiness, satisfaction, courage, hope, pride, ambition, anticipation, pleasure, consciousness of power.

In the third are admiration, respect, love, affection, curiosity, interest, desire, worship, kindness, sympathy, benevolence and a desire to be of service.

In the fourth are hatred, aversion, dislike, anger, fear, horror, indifference, disgust, contempt, cruelty and neglect.

Some feelings are a mixture of the last two groups. Such are defiance, revenge, destructiveness, desire to punish, suspicion and malice. In other words, such feelings cause us to turn to their object, but at the same time have in them a distaste for or hostility to that object.

Expression of Depressing Feelings

Feelings which depress us tend to bow our heads, pull down the corners of our mouths, bring our shoulders forward, bend our backs, draw our hands and arms inward upon our bodies, double up our knees and turn our great toes inward toward each other. In other words, they tend to fold the whole body inward upon itself.

How We Express Pleasant Feelings

Feelings which uplift us tend to raise the head, elevate the brows and corners of the mouth, lift

the shoulders and throw them back, expand the chest, straighten the spine, bring our hands and arms outward and upward, strengthen our knees and turn our toes outward. In other words, they seem to make us expand and lift the body and make it spread itself to get as much of the air and sunshine as possible.

Expression of Attraction and Repulsion

Feelings which cause us to turn toward an object, draw eyes, hand, head and trunk toward that object, whether it is actually present or only imagined.

The mother turns her eyes and body to the right, and even extends her hands and arms, when she feels strong love and affection for her absent child. The worshipper turns his eyes upward.

Feelings which tend to cause us to turn from an object, draw down our eyes in a frown or lift them in disdain, draw down the corners of the mouth, partly close the eyes, and turn the whole body to the left, whether the object is actually present or not.

The mixed feelings of aversion and destructiveness tend to draw down the brows, partly close the eyes, grit the teeth, compress the lips, clench the fist, thrust out the chin, bring the fist and arm forward.

The Attitude of Weakness

Now it is easy to see that the man who habitually stands or sits with features, head, shoulders and body drooping, feels sad, discouraged, ashamed or

weary most of the time. This is the attitude of weakness, self-pity and despair.

Such a man may have splendid natural ability and fine personality, but he has lost his grip. He lacks courage and self-confidence. He is either in the "Don't care" and "What's the use?" class, or he is in grave danger of getting into it.

He needs a physical, mental and spiritual bracer.

One of the compensations for the war was the fact that so many thousands of young men who had acquired this discouraged, unambitious way of standing and sitting were inspired with uplifting feelings by their military training and now stand like men among men.

This drooping posture is not only a result of failure, but is a cause of continued and worse failure.

It cramps the heart, lungs, stomach and other vital organs, and causes a whole train of diseases.

It makes others doubt the ability and value of the man who stands or sits thus.

It makes the man feel even more useless and helpless than he is.

Let any man who stands or sits this way simply straighten up, lift his head and his chest, and see how much more confidence in himself just the change of attitude gives him.

But, if you already stand erect, do not experiment too much with the opposite. Just take my word for it that any man can make himself feel discouraged by standing or sitting as if his backbone had collapsed.

Posture of Power

The man who is habitually full of self-confidence, courage, ambition, and the joy of doing things, will naturally stand erect, with head well up, with a smile or cheerful expression lifting the corners of his mouth, his eyebrows and all the lines and angles of his face. There is no sag about him anywhere. He seems as taut as a bow-string, as keen and alert as an arrow, and yet as much at ease as a conscious master of both bow and arrow.

Because of this very ease and confidence, he inspires confidence in others. He makes them feel that he can do things worth while.

Nothing succeeds like success, and he carries himself like a success.

This has been well named the "posture of power."

Look Out for Egotists and Bluffers

There are two principal exceptions to these classifications, for which to be on the lookout.

The first is the scholar and thinker, who gets round shouldered by sitting over his studies.

You can tell this man from the weak, discouraged one because there is no discontented, whining droop to his mouth and eyes.

The other exception is the foolish optimist or the braggart bluffer.

Both of these have made themselves think, or tried to make themselves think, that they have great courage and ability when it is all in the show window.

Their house of character is all front and roof and no foundation or back.

The egotist or the bluffer may be a clever actor, and may fool even the shrewdest for a time.

But remember this: Ninety-nine men out of a hundred, when they try to assume what they do not really feel, overdo it. They lack the poise and sureness of the real thing. Watch them closely, and their real class will show in little ways they do not suspect.

Special Modes of Expression

Besides these very general ways of expressing themselves by the way they stand or sit, human beings express some special feelings in characteristic ways.

The man who lops and leans as he stands, or sprawls as he sits, may be boastful and egotistical, but he lacks real, genuine self-respect.

Such a man is just as careless and slovenly in his habits and in his work as he is in the way he stands or sits.

On the other hand, the man who is poised, holds himself compactly together and stand and sits erect, but still at his ease, has self-respect, a proper dignity, and is more likely to be neat, accurate and dependable in his work.

The man who is restless in his posture, changing from one foot to the other, or sitting tensely on the edge of his chair, is nervous, excited or suspicious. He acts all the time as if he were ready to turn and run.

There are men who give you the impression all

the time as they stand or sit that they are like a stone pillar or a rock—quiet, calm, self-contained, immovable. They give you the impression of patience, dignity, perfect self-confidence and consciousness of latent power.

Such men move about little. Their thoughts and their feelings, as well as their nerves and muscles, are under a strong and quiet control. Such men, to use a common expression, are bad men to monkey with.

Some men have an alert, crouching attitude, whether they stand or sit. If they stand, their weight is usually lightly held on the balls of their feet, the knees slightly bent, the body leaning forward, head, brows and eyelids drawn down, with eyes very quick and alert and rather furtive.

Such men are sly, cunning, secretive, cautious and usually unscrupulous.

CHAPTER II

WALK AND GESTURE

If I could only take you out on the streets with me for an hour, I could convince you that you can read character at sight, with little instruction, in the way people walk.

You would recognize instantly the aimless, shuffling gait of the aimless, shiftless man; the slow, dragging walk of the weary or ambitionless; the feeble, tottering step of the old or the ill; the swagger of the boaster; the strut of the vain and pompous; the mincing, wriggling, affected step of the man or woman hungry for attention and admiration; the menacing shoulder thrust and bent arm of the bully; the sleek, oily glide of the servile cheat and swindler; the slow, ponderous tread of the man who has exaggerated notions of his own importance and dignity.

The Business Man's Walk

You would also recognize easily the quick, short, firm tread, in which the heels strike the floor first, the head erect, body well poised, well forward, arms hanging straight at the sides and not swinging too much, of the man who has decision, energy, alertness, keen observation and intelligence.

This is the characteristic gait of the successful business or professional man, especially in cities, and particularly in the north and west of the United States. In the New England States and in the

South, as well as in some foreign countries, while people are no less intelligent, they are more leisurely, and their walk indicates greater deliberation and less strenuous nervous energy.

The Stride of the Out-of-Doors

Now look at the next man who comes striding along. See his slow, easy, graceful, rhythmical stride, in which the steps are fairly long. You know without my telling you, that he is in good health, that he is thoughtful, that he has endurance and that he is at peace with himself and the world. And to your mind at once comes a picture of a dweller in the open, the hunter, woodsman, a young farmer, or someone else from the open places of the world.

This is the gait we saw in so many of our soldiers as they marched through the streets on their way to the front, and it was one of the things that gave us so much confidence in their victory.

The Uncertain, Indecisive Gait

Here comes an entirely different gait. See how uncertain and hesitating it is. The man's steps are of unequal length. He does not walk in a straight line. Neither does he look straight to the front, as does the successful business man. Everything about that gait indicates that the man is indecisive, weak willed, procrastinating and erratic. He does not focus his energies. He does not really know what he wants. Therefore he goes first in this direction and then in that without any definite idea of getting anywhere.

GESTURE

Gestures the Earliest Human Language

Probably the very first communication of a thought from one human being to another was by means of a gesture. What is known as the speech center of the human brain, that is to say, the little group of brain cells which seems to direct all the functions of speech, is also the one which directs the movements of the hands.

The baby begins to express himself by means of gestures before he learns to talk.

People who do not speak the same language can communicate many things to one another by means of gestures.

Everyone makes gestures, even in speech. Some people gesture more than others, which in itself is an expression of character.

Gestures of Joyousness

Some gestures carry the hands away from the center of the body or upwards. They indicate pleasure, exaltation, pride, affirmation, courage, defiance and anger. Just which of these feelings any gesture expresses almost anyone can read at sight.

The happy child, in expression of his joy, moves his hands outward or upward.

People who are joyously exultant at a baseball game, a political meeting, or anywhere else, show their happiness by tossing the arms up and down, clapping their hands, throwing back the head, lift-

ing the shoulders and chest, and even by leaping and dancing. The motions are quick and more or less rhythmic.

Wide-spreading gestures, movements of the head from side to side, swinging a cane, all indicate pride. When they are free and unrestrained, they show a perfect frankness and openness about the man's pride. More restraint in them, however, naturally shows more self-control, more consideration for the opinions of others, more training in the conventionalities.

The Clenched Fist

The clenched and advanced fist indicates anger and defiance. The clenched fist driven into the palm of the hand indicates decision and determination. The clenched fist carried at the side also indicates determination.

Anger is also shown by tightly gritted teeth, shaking of the head, the lifting of the shoulders, sometimes by kicking and stamping.

All these are quick, jerky, violent movements. They serve to carry away the excess nervous energy produced in the nerve cells by the emotion of anger. The more violent this expression, the more quickly it passes. The more intense the heat of anger, the more violent expression it demands. When a man tries to cover up his anger, it is likely to remain smouldering within, corroding and poisoning the mind. In this way it becomes hatred, revenge, and when intense enough and long enough cherished, results in serious physical disorder.

What to Do When You Get Angry

There is a lesson for you in this. If you do not control your anger, you do something you may be sorry for. If you do control it, it may poison your blood and disturb your health.

What, then, shall you do with your anger? If it is justified and the effect beneficial, express it. Express it as quickly and as fully as possible.

If it is not justified, and if the effects of it do not promise to be good, relax your posture, cease your angry gestures and other angry expressions, let down the tension of your mind and body. Your anger will then evaporate harmlessly. It will neither express itself violently nor be repressed. It will simply cease to exist.

Calmness and Repose, Excitement and Irritation

Calmness and repose are expressed by few gestures, those few being slow and well balanced. The hands are left to hang quietly at the sides, or are folded in the lap, or the arms may be folded.

Irritation, nervousness, excessive energy, repressed excitement, all show themselves in rapid movements of the hands, arms and legs, or drumming with the fingers. Some people beat the floor or the ground with the ball of the foot, swing their hands or feet, pluck at the hair, lip, or some part of the clothing, dance the knee up and down.

There is more rhythm in the mere expression of excess energy than in the expression of irritation, excitement or nervousness.

Look Carefully for Imitative Gestures

Many gestures are purely imitative. That is to say, we move the hands, arms, feet or legs in a way to imitate the thing we are telling about. The man who speaks of the flight of an airplane, may cause his hands to describe a rapid arc in the air. The man who speaks or thinks of choking someone to death, slowly closes his fingers.

Watch these imitative gestures carefully, especially the unconscious ones. A famous expert on criminals tells the story of a woman who was testifying regarding the death of her baby. She claimed that it had been smothered to death accidentally. But while she was testifying she pressed her left hand down upon her thigh in imitation of the way a person would press the corner of a blanket over a baby's face. Seeing this, the expert asked her if in truth she hadn't smothered her baby to death herself by pressing something over its nose and mouth. She began to cry and acknowledged that she had.

Watch also whether the hand gestures yes or no, no matter what the lips may say. When the hand moves from side to side, it means no. When it moves up and down, it means yes.

When gestures, instead of carrying the hands away from the body or upwards, carry the hands toward the body or downward, they indicate fear, despair or grief, or fear showing itself in secretiveness, avarice and deceptiveness.

CHAPTER III

WHAT THE EYES TELL

On the opposite page are the pictures of ten pairs of eyes, numbered from 1 to 10.

I have selected these eyes because from my observation of eyes in general and from my knowledge of the characters of their possessors, they seem to me to be typical of ten different traits of character.

Study these eyes carefully. Compare them. Also compare them with the eyes of people you know. See how many of them you can fit with the proper descriptive adjective.

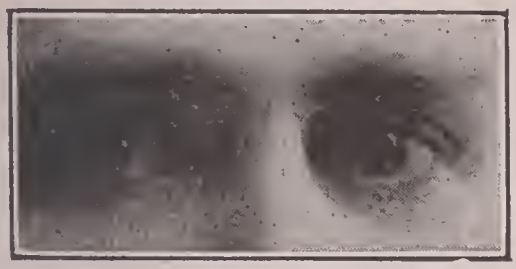
Each pair of these ten pairs of eyes expresses one of the following traits of character:

Credulity	Insanity
Mirthfulness	Deceitfulness
Shrewdness	Sentiment
Intelligence	Honesty
Mental Dullness	Sadness

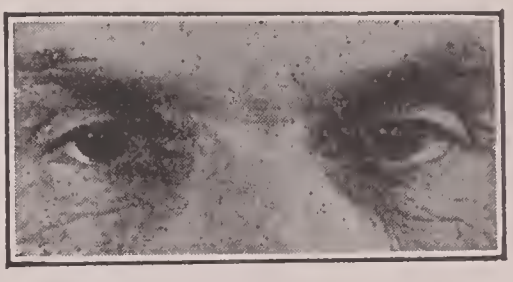
Just how many of these eyes you will accurately read, of course I cannot tell. It will depend upon your previous observation, experience, and the thought and attention you have given to the expression of the eyes.

Eyes the Most Eloquent Feature

If you are the average individual, the chances are that you have learned to read the eye more accurately and more carefully than any other feature.



No. 1



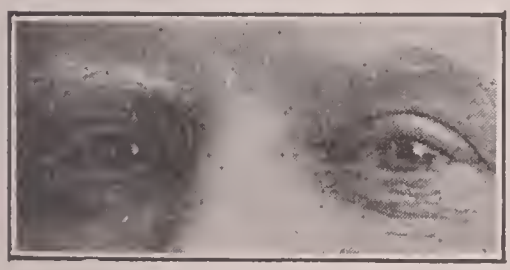
No. 2



No. 3



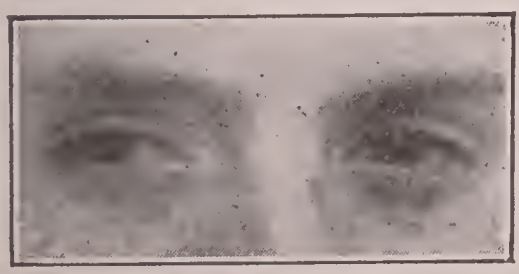
No. 4



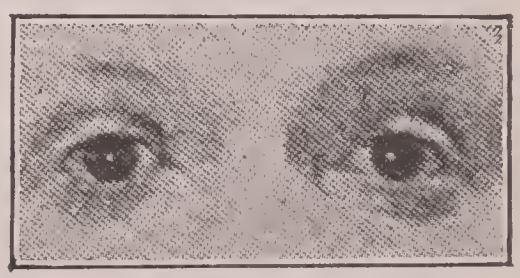
No. 5



No. 6



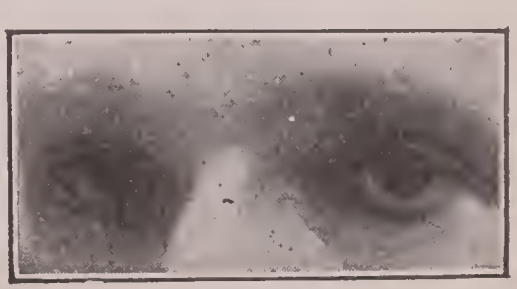
No. 7



No. 8



No. 9



No. 10

And there is good reason for this. The eyes tell you more about the character of their possessor than any other one feature, perhaps more than all the other features put together. Certainly in some cases they tell more.

I have sometimes thought that if we could learn to read everything there is in the human eye accurately we could know the human soul.

The thousands of expressions by means of which the eye tells of the thousand different shades of thought and feeling and traits of character in their possessor are difficult, indeed impossible, to describe. We can learn to know them only by study and practice.

It will be some assistance to you, however, in your studies and practice, if you learn to classify some of the more obvious expressions of the eye.

Wide Open and Partly Closed Eyes

Since the eyelid is given to us by nature to protect the delicate and sensitive eyeball, its position on the eye indicates very clearly just what degree and kind of protection the individual himself thinks or feels he needs.

1. *Credulity.*—It is evident, then, that the wide open eye—that is to say, the eye which is habitually carried wide open—indicates either ignorance of danger or carelessness of danger. The man who does not know that there is anything to fear is trustful, confiding, innocent and credulous. You may have seen these things expressed in No. 1 on page 21.

On the other hand, the man who appreciates the danger, but is not afraid of it, is nevertheless prepared to meet it and his eye is not so wide open.

Another function of the eyelid is to admit or exclude light from the eye.

2. *Curiosity and Wonder.*—The eye that is wide open, then, seeks to gain all the information that is possible. It is not only credulous, but it may be curious, or it may be full of wonder and awe, or it may be very alert and watchful, or it may be very highly excited and eager to see everything that transpires.

These expressions of the wide open eye are more transient than that of mere credulity or innocence.

3. *Lack of Secretiveness.*—Still another function of the eyelid is to veil or hide the expression of the eye itself. The wide open eye, therefore, has nothing to hide. It is perfectly honest, perfectly frank, perfectly open. These traits go very well with credulity. The individual who readily believes everything that is told him, is usually also ready to open up his heart and confide in almost anyone, having little proper notion of keeping his own counsel.

4. *Honesty.*—The honest eye, which yet guards its own privacy, is only moderately open, and has a calm, easy, direct, level gaze, which is unmistakable. Such an eye is No. 2 on page 21.

5. *Shrewdness.*—Just as credulity and trustfulness open the eye wide, so skepticism, shrewdness and suspicion close it, sometimes until there is only a narrow slit of an opening through which the eye peers.

Naturally suspicion, which has in it an element also of fear, closes the eye more than shrewdness and discrimination. The shrewd eye usually has somewhat of a droop at the outer corner, as shown in No. 3 on page 21.

6. *Cruelty.*—Cruelty, coldness and lack of sympathy partly close the eye as if to shut out all appeals. In this expression the eyelid appears to press down upon the eyeball, the lower edge of the lid drawing almost a straight line horizontally across the eyeball. Look at the eyes of Von Hindenburg, Figure 11, page 25, of Lesson Five.

7. *Deceitfulness.*—The lying, deceitful, utterly untrustworthy eye is also partly closed, but in this case there is a furtiveness, an unsteadiness, a shiftiness, about the gaze which is also unmistakable. Many dishonest people know that this is true and assume, for the purposes of deception, an innocent-looking baby stare, which oftentimes deceives the unwary, but need not deceive those who are observant and watchful. Such an assumed expression cannot be maintained successfully for a long time. Number 4 is a crafty eye.

8. *Mirthfulness.*—Mirthfulness, which raises the corners of the mouth and thus pushes up the cheek, partly closes the eye by pushing up the skin and flesh under it, giving characteristic wrinkles at the outer corners of the eye, as clearly shown in No. 5 on page 21.

9. *Sensuality.* — Gross sensuality thickens both the upper and the lower eyelid and thus tends partly to close the eye. This also is easily recognized.

10. *Intelligence.*—The intelligent eye has life, sparkle and glow. There is an indefinable something which shines out from it and can never be mistaken. Such eyes are seen in No. 6 on page 21.

11. *Dullness.*—Dull or feeble mentality is shown in a dull, rather expressionless, vacant-looking eye, also very difficult to describe, but easy to recognize. Such an eye is shown in No. 7 on page 21.

12. *Unbalance.*—Great nervous irritability, severe emotional excitement, mental unbalance and insanity usually show themselves plainly in the eye. Twitching, jerking, unsteady eyes; eyes which are glazed, or too brilliant; eyes which are very dull, as if the eyeball itself were dead or shriveled; wildly staring or glaring eyes, are all indications of more or less serious mental disturbance.

An example of this kind of expression in the eyes is shown in No. 8 on page 21.

13. *Sentiment.*—Affection, sympathy, and love, and other tender and gentle sentiments, give us a soft, glowing eye, partly closed by a half smile, and easy to read by the careful observer. Such an eye is shown in No. 9 on page 21.

14. *Sadness.*—Sadness and resignation show in a rather well-opened, hollow-looking eye, as in No. 10.

Learning to Read Expression by Imitation

In learning to read the expression of the eye, one of the best ways is to try to imitate expressions that you see and to notice how you feel when you imitate the expression.

For example, it is perfectly easy to prove to

yourself that there is some value in this method by imitating some of the cruder and more violent expressions.

If you grit your teeth, clench your fist, scowl, and stamp your feet, you can make yourself feel angry.

On the other hand, if you laugh, clap your hands, cheer and dance, you can make yourself feel exuberant and joyous.

If this works with the more violent expressions, it should work also with the more subtle. A little practice will soon not only convince you that it does so work, but will enable you to catch the spirit of a face or of a pair of eyes quickly and accurately.

Only be a little careful how you imitate people's expression when others are near. It might prove embarrassing to you if caught at it.

CHAPTER IV

WHAT THE MOUTH TELLS

Study the drawings on the following page.

Each is a sort of diagram of the human face, and they are all identical in every respect except the mouth.

A little difference in the expression of the mouth makes each one look like a different face.

Not only that, but you have no difficulty in deciding just what the mouth expresses in each case.

Character in the Mouth

No. 1 shows a mouth that smiles, is good natured.

No. 2 shows a mouth that is sour and discontented.

No. 3 shows a mouth that is determined and self-controlled.

No. 4 shows a mouth that sneers.

No. 5 shows a mouth that clamps down tight on all kinds of information. This mouth would never betray a secret.

No. 6 shows a mouth that is prim, affected and petty.

No. 7 shows a mouth that is not accustomed to control by the will. It eats and drinks to excess, it gabbles, giggles and gobbles.

No. 8 shows a mouth that betokens love and affection. It is a mouth that kisses.



No. 1



No. 2



No. 3



No. 4



No. 5



No. 6



No. 7



No. 8



No. 9



No. 10



No. 11



No. 12

No. 9 shows a mouth that is disgusted.

No. 10 shows a mouth that grins sardonically. It is a mouth that utters sarcasm and irony.

No. 11 shows a mouth which whines and complains.

No. 12 shows a mouth that snarls and threatens to fight.

Mobility of the Mouth

The mouth moves more and moves more easily than any other feature of the face.

You know how hard it was to keep your face straight when you were young and wanted to laugh or cry.

Your mouth just would pull itself away from your control in spite of all that you could do. If you felt like laughing you could not hold the corners down, or, if you felt like crying you could not hold them up, or prevent your lip from trembling.

Study Your Own Mouth

As you grew older and became more practiced in the art of self-control, you did better and better in holding your mouth and lips firm, no matter how you felt. Perhaps you have reached the point now where you can keep your face straight even under the most trying circumstances. If you have, just take a look at your mouth in repose in the mirror, and see how these long years of training have moulded it and given it a self-controlled look.

While the mouth moves so easily and so quickly, and can at will, or in response to your feeling, pass

instantly from an expression of calmness to one of pure joy, yet little by little the habitual expression of the mouth over a period of years finally sets it so that it tells its story unmistakably when in repose.

One cannot go smiling through the years without acquiring a mouth that smiles all the time, nor can one go whining and complaining through the years without acquiring a mouth that always whines and complains, whether actively or not.

For these reasons there is no better exercise for beauty, for health, for popularity and for success, than to stand before the mirror and study the expression of your mouth. People acquire facial habits of which they are unconscious, if they do not watch themselves in a mirror.

When you have had a conversation with someone, go to the mirror and repeat some of the things you said in that conversation. Say them just as you said them before, and feel about them just the way you felt when you said them. Then watch your mouth and see whether you would like to have your mouth wear that expression habitually.

This kind of practice study will also enable you to understand what kind of feelings people have when they show certain expressions of the mouth.

The Ideal Mouth

Here is the desirable type of mouth. See whether you can cultivate such an expression yourself. Also look for it in other people.

The normal, balanced or desirable type of mouth is well formed, medium large, lips moderately full,

well curved and pink in color. The teeth are well articulated and the jaw firm, so that the lips are held in close apposition. The mouth is cut straight across the face, the outer angles being even with the center or tilted slightly upward. In conversation the lips are free, mobile and expressive. At rest they are firm, but kindly in expression.

Of course you cannot make your lips "moderately full" if they are very thin, neither can you make them "moderately full" if they are very thick, but the way the lips are held and controlled is under your jurisdiction and power, and is really more important than their thickness or thinness.

How to Make the Mouth Beautiful

Naturally, the only way you can give your mouth a desirable expression is to cultivate the kind of emotions which reflect themselves in a desirable expression of the mouth.

Self-pity, discouragement, despair, hatred, contempt, inordinate pride, weakness and vacillation of the will, selfishness, self-indulgence, whining, complaining, sarcasm, slandering, and cursing, all mar the beauty of the mouth and have utterly spoiled many that would otherwise have been beautiful or handsome.

On the other hand, courage, self-confidence, self-control, decision, firmness, kindness, sympathy, love, generosity and other such feelings give a wonderful charm to a face that would otherwise be plain or even ugly.



FIGURE 1



FIGURE 2

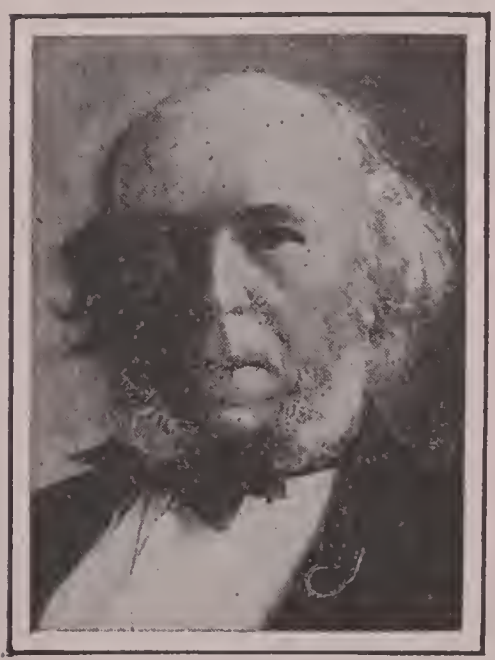


FIGURE 3



FIGURE 4

The Mouth That Hungers for Praise

One of the most important messages conveyed by the mouth and one which is read with the greatest ease by anybody who understands the principle and is at all observant, is that which tells you whether its possessor loves praise and applause or is indifferent to such things.

You doubtless know someone who is very susceptible to flattery. If you do, praise him, at the same time watching his mouth. See if his upper lip does not instantly rise, curl up under the nose and show his upper teeth.

Now it is perfectly obvious that an upper lip which can perform this act most easily is a short one, that is, one that is short from the nose down to the red part, as shown in Figure 2, and as distinct from the long upper lip as shown in Figure 3.

So it comes about that this short upper lip shows a keen appetite for praise, appreciation, applause and even flattery.

Make some observations for yourself, and you will find that actors, actresses, "swell dressers," people who wear lots of jewelry and laces, men who curl their mustaches or wear their hair in some fussy style, men and women who twirl their little finger as they drink or eat or talk, people who seek to make themselves conspicuous, coarse-textured people who are loud dressers, all the vain people, and those who are easily influenced by flattery, have this short upper lip.

Such people live on praise. They must have it. If you have an employee like this, you will get far

more out of him by praising him occasionally than you ever will by criticising or scolding him.

Self-Consciousness

Some people who have this short upper lip not only desire praise, but are timid. Their desire for appreciation, therefore, most often takes the form of fear of criticism. Such people are bashful. They suffer agonies if they are in any conspicuous place, for fear people who notice them will criticise something about them or about their clothing.

The long, stiff upper lip, on the other hand, indicates independence, a certain amount of indifference to what other people think, with its accompanying determination, persistence, and oftentimes, a good deal of stubbornness.

If the long upper lip is also full and protruding between the nose and the red part, as shown in Figure 4, the individual is so indifferent to what other people think, and so absolutely sure of himself, that he is oftentimes exceedingly egotistical and self-satisfied.

CHAPTER V

VOICE, HANDWRITING, HANDSHAKE

"The voice with the smile wins," says the telephone company.

And you know "the voice with the smile" the moment you hear it coming over the wire.

You know, too, the kind of smile it has, whether it is the hearty, frank, pleasant smile, indicated by moderate volume and pitch of the voice and moderate inflection; the tight-lipped, dangerous smile, indicated by low pitch and monotony of inflection; the oily, servile, deceptive smile, indicated by rather thick but smooth tones, and what might be termed a slow, curving inflection; the praise-hungry, short-upper-lip smile, indicated by rather high pitch and excessive inflection, often rising at the end of a sentence; the nervous, timid smile, indicated by a thin voice, rather high pitched, and a little jerky in modulation and inflection.

What Is in the Voices

You know the thin, high-pitched shaky voice of illness and weakness.

You know the high-pitched, whining, complaining voice of self-pity and childish querulousness.

You know the shrill, high-pitched voice of nervousness and excitement.

You know the hard, strident, rather metallic tones of high tension and irritability.

You also know the hard, heavy, harsh tones of coarse brutality and cruelty. We might describe many types of voices. But perhaps it will be more helpful to you if we classify voices a little.

The High-Pitched Voice

The normally high-pitched voice often accompanies a high-strung nature. It is the voice of intellect, and nerves, rather than of emotion and vitality. It therefore indicates a certain amount of coldness and lack of emotional and muscular vigor.

The Low-Pitched Voice

The low-pitched voice, on the other hand, is the voice of emotion, warmth, and muscular and vital vigor. It is the voice of the man who has a wide head, or round, full back head.

While the high-pitched voice, therefore, is characteristic of the thinker, the low-pitched voice is characteristic of the doer and the enjoyer.

Loud and Soft Voices

The loudness or softness of a voice indicates the amount of energy thrown into it.

The loud, harsh, low-pitched voice is the voice of a man of great energy not well controlled, while the low-pitched, soft voice is the voice of a man of a great deal of energy well controlled.

Loud, high-pitched voices show great mental energy, uncontrolled, while soft and resonant high-pitched voices show mental energy well controlled.

The Voice of False Denial

Soft, but thin high-pitched voices show illness, weariness, querulousness, indecision, and sometimes a consciousness of the untruth of what the speaker is saying.

This last expression of the voice is made much of by experts in handling criminals. When a man denies a crime, the experts listen very carefully to the tone of voice in which he denies it.

Hans Gross, one of the most famous of these experts, says: "The voice of a denying criminal has in hundreds of cases been proved through a large number of psychological phenomena to give him away. . . . All this taken together causes that so significant, lightly vibrating, cold and toneless voice which is so apt to be perceived in criminals who deny their guilt. It rarely deceives the expert."

Of course, a criminal may stoutly deny his crime, if he can control his voice. The trouble is that he has so many avenues of expression to control that if you watch him carefully he will slip up, forget his voice for a moment, and give himself away to the keenly observant questioner.

But let us return to our classification of voices.

Coarse and Refined Voices

Harsh, loud, hard, incisive tones accompany coarse, cruel, uncouth natures.

Low-pitched, sweet, soft, caressing tones accompany a loving and sympathetic nature. Listen to

the coo of a mother to her child, or of a lover talking with his sweetheart, and you will get this tone.

The man who is boastful, aggressive and egotistical usually talks in a loud, heavy, rather round or oratorical tone of voice, while the man who has an undue appreciation of his own dignity speaks in measured, round, pompous tones of voice.

The secretive, cautious, rigidly self-controlled man speaks in a low, even, rather monotonous tone, through lips scarcely opened at all.

The person of natural refinement, to which has been added education and cultivation, speaks in a low, well-modulated voice, with a certain clarity and clearcutness of inflection, which, when once discerned, is ever afterward unmistakable.

Listen to this type of voice whenever you can; admire it; love it and cultivate one like it. It is an asset of the highest value.

Expression in Handwriting

Extremes of expression in handwriting are easy for everyone to read.

Take the specimens on pages 40 and 41.

You do not need to be told that the person who wrote Number One is neat, orderly and systematic, and the person who wrote Number Two slovenly, careless and rather irresponsible; that the writer of Number Three is immature, and that Number Four is the handwriting of an aged and rather infirm person, that Number Five is feminine handwriting, and that Number Six is masculine handwriting.

These are extremes, as I have said, and anyone

can interpret them. Between these extremes, there are all kinds of variations. Those who make a profession of reading character as found in the handwriting have worked out a very elaborate set of rules—too elaborate for our purpose here. It is enough for us if we make some rather broad classification, which will be helpful to us in checking up our other observations or in getting a general idea of the character of the person who writes to us or signs a letter which he sends to us.

1. *Energy.*—Handwriting, in which the forward slant is emphasized or which is sharply angular, indicates energy, ambition, aggressiveness and impatience.

2. *Optimism and Pessimism.*—Some handwriting runs uphill; some downhill. That which runs uphill indicates optimism, buoyancy, and cheerfulness; while downhill indicates either weariness and weakness, or pessimism and discouragement.

3. *Caution.* — Naturally vertical or backhand writing—not cultivated vertical writing—indicates carefulness, cautiousness, conservatism and prudence; also secretiveness.

4. *Modesty and Vanity.*—Small, compact, even writing indicates a neat, modest, conservative, refined nature; while large, bold letters with many flourishes indicate frankness, self-assertion, egotism, vanity and love of attracting attention.

5. *Indolence and Carelessness.*—Rounded, curved letters indicate a love of comfort and pleasure. If they are careless, slipshod, slovenly, blotted, erased and soiled, it is indication of just such a careless, slovenly, slipshod character.

forwarded to me
I was west, called
suddenly home
account of

No. 1—Neatness and Order

usually are by
and read literature
ispect to the book which

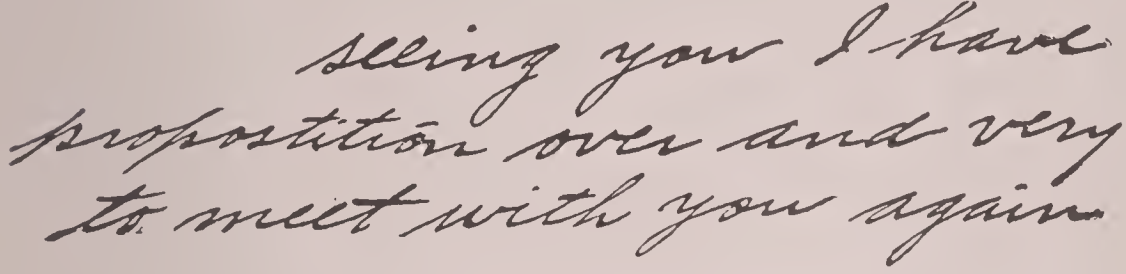
No. 2—Carelessness

in one end and a
the other end. I
with the pen now.

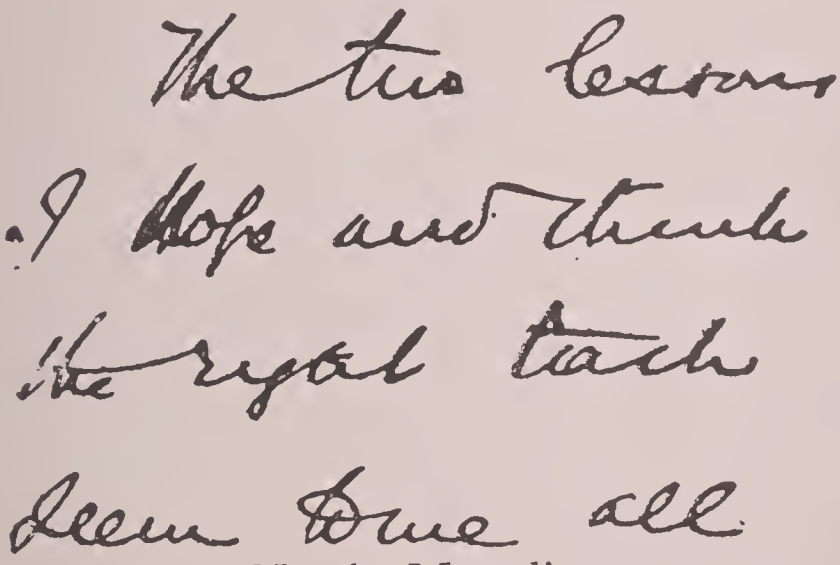
No. 3—Childhood

and send me the bill — O I
time - I recieved your
and pictures - and noted the

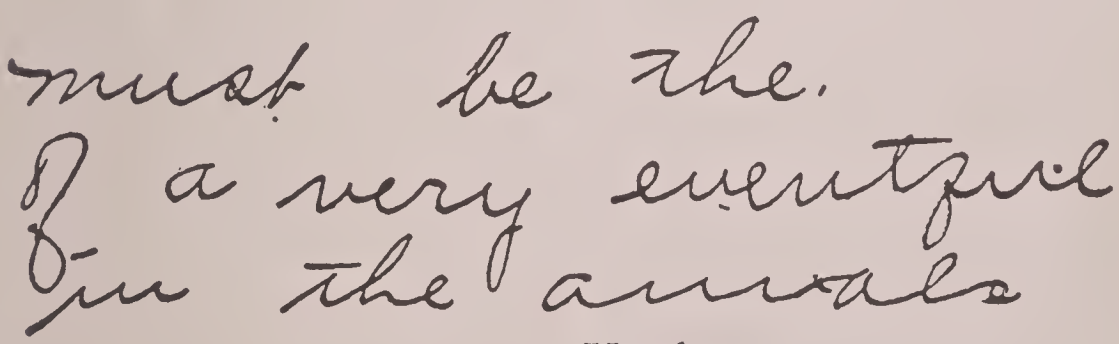
No. 4—Old Age



No. 5—Feminine and Energetic



No. 6—Masculine



No. 7—Youth

6. *Inconstancy.*—Sometimes you see handwriting in which one letter slants forward, another backward, another is straight upward, the lines run both uphill and downhill, are uneven in size, the letters oftentimes unconnected. The individual who writes that kind of handwriting is erratic and changeable. He is inconstant and irresponsible.

7. *Precision.*—Just the opposite of this is the handwriting which is in perfectly straight lines, every letter just the same size as the others, all letters of the same slant. The person who writes this is neat, methodical, careful, precise, systematic, patient, careful of detail, even-tempered, constant and conservative.

8. *Secretiveness.*—When o and a are left wide open at the top, the individual is usually unable to keep his own counsel. If, on the other hand, they are all carefully closed it indicates more caution and secretiveness.

9. *Promise and Performance.*—The individual who begins his line, or word, with large letters and then runs off smaller and smaller toward the end is a good man to make promises, but he does not always keep them. On the other hand, the man who begins with small letters and gradually increases the size of them will do even more than he promises.

10. *Parsimony.*—Naturally enough, the individual who covers every available space on the paper with writing, leaving no margin either at the sides, top or bottom, and runs his lines closely together, and then perhaps even turns the paper around and

writes crosswise on it, is so economical that he may almost be called stingy.

11. *Extravagance.*—On the other hand, the individual who writes in large letters, with plenty of space between the lines and wide margins, to be extravagant and to lack a sense of values.

12. *Economy.*—Halfway between the two, of course, the individual who leaves an artistic looking margin, neither too wide nor too narrow, has a fair sense of values, is neither stingy nor extravagant, and is intelligently economical.

What You Can Learn from a Handshake

When a man grasps your hand for a handshake, he gives you an opportunity to learn a great deal about the way he thinks and feels, and also about his physical condition.

If you shake hands with another man, without paying any attention to his hand, you nevertheless receive an impression subconsciously. You either like him, or do not like him on account of the way he shakes hands, and the feel of his hand in yours. You may feel drawn to him, or repelled.

If the other man's handshake is extreme in some way, that is, if his hand is extremely soft and flabby, extremely limp and lifeless, extremely cold; or if it is very hard, if he hurts your hand with the vigor of his grasp; if his hand is stiff and unyielding, or if it is hot, or moist, your attention is drawn to it. Any one of these things makes an impression on your mind, and consciously or unconsciously, you form an estimate of the man's character.

If, therefore, you always consciously pay attention to the hand of the man you greet, your conclusions will be more accurate and better classified, than if you simply get an unconscious "impression."

1. *Fineness or Coarseness.*—First, you will confirm your observation as to fineness or coarseness of skin, and of the build of his hand. Your finger tips will quickly tell you whether the skin feels harsh and coarse, or fine and smooth.

2. *Hardness or Softness.*—You will next turn your attention to finding out whether his hand is soft, elastic or hard. This you easily learn as you put pressure upon it.

3. *Coldness.* — The temperature of the hand, when not affected by outside conditions, such as cold air or warm air, tells you an interesting story of the character of the man who owns it.

The cold hand, whether dry or moist, goes with a cold nature.

It is true that a person's hand may be cold because of ill health. Such nervous weakness, lack of nutrition, or something wrong with the circulation.

Well, the individual who has such things as this the matter with him, cannot get up any very great amount of warmth, enthusiasm and liveliness. For these reasons he, at least temporarily, lacks force of character, personal attractiveness. He is meditative, rather inactive, exclusive and selfish.

When the cold hand is also moist, it is clammy and an exceedingly disagreeable hand to grasp. This clamminess is only an extreme of coldness.

Sometimes a hand normally warm feels cold because of intense nervous excitement or fear. If

you suspect this, look for other signs of it in the eyes, gestures and voice.

4. *Calmness.*—Just as the cold hand indicates something wrong with the nerves, nutrition or the circulation, so the cool hand indicates moderate activity on the part of the heart and circulatory system. Such an individual is calm, controlled, cool and well poised.

5. *Geniality.*—The normally warm hand naturally indicates the warm-hearted, enthusiastic, well-balanced, genial, natural personality.

6. *Passion.*—Just as the cold hand indicates a deficiency in emotion and ardor, so the hot hand indicates an excess.

The individual whose hand is usually hot, either dry or moist, is passionate, emotional, hot-headed.

In order to determine whether or not this temperature of the hand is merely temporary, you must check up in other indications.

The man who lacks vitality and enthusiasm, whether this is an inherent lack of his nature or the result of physical weakness and weariness, gives you a limp, weak, flabby, lifeless handshake, unless he simulates enthusiasm which he does not feel.

7. *Conventionality.* — Sometimes a stiff, unresponsive hand is placed in yours for a moment and then quickly withdrawn. You are entirely right in supposing that such a person is self-centered, cold and conventional.

8. *Friendliness.*—When a man's handshake is warm, elastic, somewhat clinging, but not too much so, with a firm, even pressure, it expresses con-

fidence in you, friendliness toward you, and in general a warm, open-hearted nature.

9. *Effusiveness.*—Unless the man is a relative, or intimate, close friend of yours, be on your guard if he overdoes the caressing, clinging business when he shakes hands with you, or if he holds your hand so long that it becomes embarrassing. He is either over-demonstrative and effusive or he is designing. He wants to make you think that he is very much more friendly than he really is. Better keep a sharp eye out for him and find out what he wants.

10. *Brutal Energy.* — The man who almost breaks the bones of your hand and fingers, with a hard, crushing handshake, has too much energy, too little consideration, and, as a general rule, is of a coarse nature. Look out for all of the traits of hardness of fibre and coarseness of texture.

Remember in reading character from the handshake that people thus express not only their inherent character but their temporary emotions.

You do not shake hands in the same way with a stranger as you do with your sweetheart.

You do not even shake hands with your chum in the same way when you are dull, dispirited and tired as you do when you are feeling full of life, energy, enthusiasm and happiness.

CHAPTER VI

CHARACTER IN CLOTHING

If you are selecting employees for work which requires neatness, carefulness, accuracy and dependability, you can save yourself a great deal of time and trouble by eliminating without further examination all those whose clothing is soiled, rumpled, torn, ripped and otherwise shows habitual neglect.

Clothing may be ever so worn, ever so inexpensive, and ever so out-of-style, but if it shows evidence of painstaking care, you are warranted in going further in your examination of the wearer.

On the other hand, if clothing is expensive and showy, or cheap and showy, and at the same time is soiled and neglected, the individual may have some remarkable and valuable capabilities, but they are not those of neatness, accuracy, methodical ways of doing things and dependability.

A man who hires a large number of applicants every year tells me that for a position where self-respect, personal pride and a sense of duty are required, he absolutely refuses even to consider any applicant whose shoes show neglect.

"A man may have been in hard luck," he says, "and his shoes may be very much worn, they may even be torn and broken, but there is absolutely no excuse for their being dirty or unpolished.

"If a man gives other evidences of having enough money to keep his feet decently shod and still has worn, rundown, wrinkled, or otherwise neglected-

looking shoes, I know that he is not qualified for any position that requires self-respect and dependability. This down-at-the-heel business is one of the best possible indications of a shiftless nature."

This man's experience and observations are by no means unique. Almost every employer of observation and common sense has learned the same thing in regard to the traits of character shown by the clothing.

In this, as in all other ways of reading character at sight, keen observation and common sense are required.

Some Traits Shown by Clothes

1. *Vulgar Vanity.* — If an individual wears gaudy, glaring colors, and extreme styles, he proclaims even more loudly than if he were to wear a sign on his back, printed in big letters, that he wants to be conspicuous, that he likes to have people look at him, and that his taste is coarse, crude and vulgar.

2. *Refined Taste.*—In the same way, the individual whose clothing is of fine texture, of soft and harmonious colors, simple but artistic lines, and modish but not extremely fashionable, proclaims his refinement, his artistic tastes, and at the same time his normal emotionality much more loudly than if he were to shout them through a megaphone.

3. *Prudence.*—Go a step further. The man who wears neutral and somber colors, strong, durable material, and very conservative styles, does not need to tell you or anyone else that he is serious, sober, prudent, cautious, severe and perhaps stern.

4. *Megalomania.*—If you want to know how an egotistical, bombastic, flamboyant, inordinately vain and pompous fellow gets himself up, just study the pictures of Wilhelm Hohenzollern, ex-Kaiser of Germany, in his various uniforms.

5. *Unbalance.*—Anything extreme or conspicuous in the dress, the hair or the carriage of a man or woman instantly indicates a lack of balance.

He or she may be a great and wonderful artist, singer, musician or poet, may indeed be a genius, but it is perfectly idle and silly to expect any such person to be sensible and well balanced.

It is well to bear in mind in this connection that these eccentricities are sometimes merely the exuberant affectations of adolescence. The youth who wears long hair, flowing ties, tortoise-shell-rimmed glasses with a big black ribbon on them and wide, soft collars, may grow up to be a solid, sensible, respectable citizen.

On the other hand, when a grown up man shows off in this way, expect anything else you like from him, but do not expect him to be well balanced, moderate and sensible.

6. *Uncleanness.*—The man who is filthy in his personal habits, who neglects his teeth, his fingernails, his hands, his neck, his linen, his clothing and his shoes, or any of these, has something of moral filthiness in his soul.

I know it is said that many most excellent men are so deeply engrossed with higher humanitarian, artistic, philosophical or spiritual things that they cannot pay attention to the cleanliness of their bodies.

This may be true.

But I have often known men who gave so much time and thought to these higher philosophical, spiritual things that they could not give attention to their own moral thoughts and acts.

It is a safe general principle that a man or woman with a clean soul and a clean mind cannot habitually tolerate uncleanliness in person, in clothing or in personal or business surroundings.

It is true that it takes money, time and effort really to keep clean, but anyone who has visited much among the poor knows that he finds those who are neat and clean even among those who are the very poorest.

7. *Financial Judgment.*—Clothing is often an excellent indication of the individual's sense of financial values, his judgment in handling money, and his capacity for economy or extravagance.

In the first place, the person who dresses beyond his means, is always open to suspicion. He is not only extravagant and vain, but he lacks self-control. Many people might show their extravagance and love of display if they had the price, but they control themselves and dress within their means.

The man who dresses beyond his station in life shows poor financial judgment as well as poor taste. The shipping clerk may, perhaps, on account of independent means, be able to afford to dress as well as the general manager. But there is no good reason why he should so dress. His position and station in life do not require it of him. He could certainly invest the money in a way which would pay him much better returns and if properly

handled permit of his seeking a station in life equal to that of his general manager.

In the same way, an individual who dresses far below his means and station in life shows, to say the least, an exceedingly severe economical streak or an undue expenditure in some other direction.

The individual of small salary who buys flimsy, delicately colored clothing, which can be worn only a few times, advertises himself or herself as a silly creature with childish judgment.

On the other hand, the individual on a small salary who buys only the best, so far as texture, color and durability are concerned, and for that reason is able to wear a suit or a dress for years and keep it looking spick and span all the time, shows both financial judgment and the ability to save up enough money to make such a purchase.

CHAPTER VII

MAKING THE COMPLETE PICTURE OF A MAN'S CHARACTER

When you read a man's character at sight, you draw a mental picture of just what that man is.

This mental portrait may be sketchy, showing only one or two leading traits, with everything else vague and subordinated.

Or it may be like a cartoon or a caricature, merely suggesting the general appearance or the spirit of the man.

It may be like a wash drawing—a good likeness of the individual, fairly accurate so far as it goes, but leaving out all of the intimate details.

Or it may be like a large well-taken, unretouched photograph, showing not only all of the principal features, accurately, but including every little detail.

Different Kinds of Character Portraits

Just which kind of portrait you will make, depends upon what you want to know about the man, and what use you want to make of your knowledge.

For example, if you want a quiet, unassuming, patient, plodding and painstaking man for routine, monotonous work, and someone who applies has an extreme convex profile, you do not take the trouble to read any further.

Your mental portrait of him is drawn with one or two swift strokes, and shows that he is rapid, active, impatient, and impulsive. You do not stop even to draw in any more features, to say nothing of working out details.

For the same reason, if you want to hire a man to take a position of the highest trust and responsibility, taking care perhaps of very valuable property, or of your wife and children, and an applicant comes in who has a typical Teutonic head, you instantly have a sketch of some of the leading traits of his character, which is quite sufficient for you.

On the other hand, if you are offered a job by some man, and that job, if it is to amount to anything, must necessitate working for him and with him for years, associating with him intimately not only in business, but socially, receiving him into the privacy of your home, and being admitted into the privacy of his home, and your first reading of him does not bring out anything which would make such a relationship undesirable or impossible, then you want a complete mental picture of his character with all the details.

These complete character portraits are needed not only when selecting one's boss, but in many other circumstances.

Make a Picture of Your Own Character

For example, you ought to have a complete mental picture of your own character. This would help you in selecting your vocation, your particular job in that vocation, in adapting yourself to others,

in knowing beforehand just exactly what you want to do and what you want to become. Such a picture also tells you where your greatest strength lies, so that you can make the best use of it, also where your greatest weakness lies, so that you can guard against getting into situations where it will handicap you, how to cultivate and to conduct yourself in such a way as to overcome such weakness.

It would also help you to understand why certain people take a dislike to you, and certain other people are fond of you.

It would help you to know how to make yourself agreeable and popular with everyone you meet.

You Need a Complete Photograph of the Mind of the Man You Would Persuade

You want a fairly complete mental picture also of everyone whom you must influence or persuade in connection with any important matter. It is often the last delicate, feather-touch that wins in an appeal or an address to a judge or jury, and saying or doing just the right little thing at the right time depends upon how complete your knowledge of the character of the other fellow is.

Such complete portraits of character are also needed by parents in rearing their children; by teachers in instructing and disciplining their pupils; by employers in placing, managing and developing their employees; by lawyers in handling their clients, witnesses, and the judge and the jury; and by many others in all walks of life and under all kinds of conditions.

Five Steps in Making the Complete Picture

There are five steps in the making of a complete picture of a man's character.

1. *Observation.*—First, observation of all the marks of character you have learned to understand. These are: the form of profile, the body build, fineness and coarseness, hardness and softness, masculine or feminine proportions and features, head shape, color and expression.

As you observe each of these, it will, of course, tell you instantly what traits of character it indicates in the individual. Naturally, the more practice you have had, the more quickly and accurately you will be able to read these traits.

In this connection, let me remind you that everything about a man indicates his character. What we have learned in this short, popular course of lessons are the principal points, the points which are easily observed, and fortunately, those which are of most value to us in everyday life.

But the book of human nature is a large volume, full of the most interesting and fascinating shades of meaning, variations and combinations.

Like the Bible, or like Shakespeare, it will bear the study of a lifetime, indeed of generations, and even then it is possible it will not have been exhausted.

Naturally, the student who is deeply interested or ambitious to go still further into the subject cannot possibly lose anything thereby, but will gain an expert and more complete knowledge which will be of the highest possible value to him.

Your present state of knowledge, however, not only enables you to know with a fair degree of accuracy what the character of any individual is, but also is a profitable subject for years of study and practice with your fellow men as your textbook.

When you are making a complete picture of a man's character, you cannot afford to observe carelessly, hastily and inaccurately. Observe each one of the eight marks carefully, and be sure you are right before going on to the next. And as you observe each one, recall to mind what it means.

2. *Confirmation.*—The next step, after having made your observations, is to check up the results and see how many of them confirm one another.

For example, in form of profile, if convex, you have an indication of energy; in hardness and softness of fibre, hardness and elasticity are indications of energy.

In sex, the masculine type is an indication of energy.

In head shape, the wide head is an indication of energy.

In color, blondness is an indication of more dynamic energy than brunetness.

In expression, the posture of power; gestures away from the center of the body; keen, clear, alert eyes; a quick, swinging, positive walk; a loud voice, slanting and angular handwriting; and a vigorous handshake are all indications of energy.

Now, you see, if in observing any individual you find that he has all of these indications of energy, you are perfectly safe in assuming that he possesses a good deal of positive, dynamic energy.

If, on the other hand, you find only one of them, or only one or two of them, then you are perfectly safe in concluding that his degree of energy is only moderate.

In the same way, various indications of other things may also be checked up and confirmed. We shall look into this a little further later in this chapter.

3. *Modification.*—The third step in making a complete picture of a man's character is to check up the indications for any modification of an indicated trait, or any particular direction in which this may operate.

For example, you know that the extreme concave type of profile indicates moderate or deficient energy.

Suppose, however, upon observing an individual with an extreme concave type of profile, you found that he was of the bony and muscular type of body build, that his flesh was hard, that, except in profiles he was distinctly of the masculine type, that his head was wide and that he was blond in color.

The combination would certainly indicate that he had far more energy than you would expect if you observed only the type of profile.

This teaches you an important lesson; which is, that you must never judge fully the character of an individual simply by one indication. Check them up—all of them, and arrive at your conclusion from an observation of them all.

Let us go a little further with this checking up of indications.

Suppose you observe an individual of the extreme

convex type with hard flesh, masculine type of proportion, wide head, and blond color, and you want to know in what direction he would be most likely to expend his abundant energy.

His convex type would indicate that he would expend his energy along practical lines. If he were of the thinker type of body build, he would expend it along intellectual lines. If of the muscular and bony type, his energy would then find expression in physical activity. If he were a fat man, you would expect him to spend his energy along financial, commercial, judicial or executive lines.

If he were of fine texture of organization, then you would expect that his energy would be expended in a refined way and in connection with fine, high quality things or ideals. If of coarse texture, then he would spend his energy in coarser, cruder ways, and with coarser, cruder, heavier and more bulky things.

If his head was high above the temples, then you would expect that his abundant energy would find expression along the lines of organization, progress, promotion, sympathy and altruism. If, on the other hand, it was particularly high over the ears and not so high over the temples, then you would expect that this abundant energy of his would be expended for acquiring more power and more authority for himself.

If the back of his head was full and round, his energies would be expended in connection with friendly, social or political affairs. If the back of his head was flat, and his head short, then his energies would be expended more along selfish lines.

His blond coloring would cause him to spend his dynamic energy along creative, inventive, pioneering, selling, advertising, distributing, or some other such lines, which are natural ways for blonds to work.

In the same way, checking over the indications will tell you in what direction any particular, noticeable trait in an individual will express itself and how it will express itself.

For example, let us see if we cannot generalize or classify a little.

The form of a man's profile shows us whether he will expend his energy rapidly or slowly, whether along practical lines or theoretical, whether impulsively or deliberately, whether in quick bursts of energy or slowly and persistently.

A man's body build tells you the direction in which his energy will go; whether it will go toward intellectual and mental affairs, toward physical and material affairs, mechanical and constructive affairs, or toward financial, commercial, political and legal affairs.

Fineness or coarseness will tell you whether a man will spend his energies on things of refinement and high quality or on things in which bulk, quantity and strength are the principal characteristics.

Hardness and softness will tell you whether a man will spend his energies drivingly, crushingly and remorselessly, or whether he will spend them gently, sympathetically and much influenced in the way he spends them by other people and considerations.

The masculine type will expend his energy in a

positive, direct, forceful manner, the feminine in a more gentle, persuasive and indirect manner.

Head shape will tell you whether a man thinks most of ideals, of power, or of friends; of himself, of humanity in the mass, or of humanity as individuals.

Expression will give you many fine shadings of difference between men, and will tell you more in detail of the direction of their energies.

This classification, as you will see, refers simply to the matter of energy. Other classifications might be made to show the character, force and principal direction of a man's feelings.

This brings us to the fourth step in completing the picture of a man's character. This step may be called "weighing the evidence."

4. *Weighing the Evidence.*—In weighing the evidence, you follow the same process that is followed by the judge before whom a great many witnesses have testified. These witnesses do not fully agree. There are many points of diversity in their testimony. Furthermore, some testify to one set of facts, others to another set of facts.

Now when the judge weighs his evidence, he wants before him all that all of these witnesses have sworn to. Naturally, he gives much weight to the testimony of those witnesses who are intelligent, observant, who express themselves well, and who show in their bearing that they are reliable, faithful and honorable. On the other hand, he gives little weight to the evidence of those who are unintelligent, who find difficulty in expressing themselves,

and who show in many ways that their words are not worth much.

Now in weighing the evidence which comes before you after observation of an individual, you naturally give more weight to some parts of it than to others. For example, if the individual is extreme in some characteristics, as extreme convex, or very hard, or an extreme blond, you naturally attach more weight to what these things tell you than you do to the more moderate indications.

For example, a man may be extremely high over the ears and low over the temples, indicating a great desire for power and authority. On the other hand, he may be almost on a line between the blond and brunet, inclining a little perhaps to be a brunet. Brunetness, as you will remember, indicates a willingness to submit to authority.

But since the man is only partly brunet, and on the other hand is extreme in the other indication, you would expect him to be a man eager to rule others, to dominate and to wield power and authority.

5. *Drawing Conclusions.*—After having weighed, therefore, all the evidence, we come to the fifth and last step in making the complete picture of a man's character; namely, conclusions. This is a result of logical, calm, unbiased, unprejudiced weighing, or to use a very much shorter and better understood term, common sense.

All this really amounts to is to be able to put two and two together to make four.

How to Make Reading Character Quick and Easy

Now all of this, as you go over it, seems to be rather a long and laborious process.

So is learning to read a long and laborious process, when you have to spell out words letter by letter.

But the time comes when, through practice, you do not spell out a word, you recognize it at a glance. And then, with further practice, you learn to recognize whole sentences, or a paragraph, or perhaps a whole page, at a glance.

In the same way, the process of reading character at sight becomes easier, simpler, quicker and more accurate through practice.

Practice, however, in order to lead to desirable results must be based on getting things right at first.

For example, if you are learning to play the piano, you must first learn to strike the right note, to hold your hands and arms in the right position, to use your fingers in the proper way.

If you practice before you know which are the right notes to strike, and therefore are striking the wrong ones all the time, or if you hold your arms wrongly, or if you use your fingers wrongly, then the more you practice the more confirmed you will become in wrong methods and the worse your results will be.

In the same way, in reading character at sight the first necessity is to make sure that you are right.

Read the characters first of people you know, so

that you can check up and be sure that your observations and judgments are correct.

Then read the characters of people whom you may learn to know. Decide first what you think their characters are, then get acquainted with them, study them, and find out whether you were right about it or not. If you were not right, study them further. See whether you were wrong in making your observations, or wrong in drawing your conclusions. In this way, you will be constantly correcting both your observation and your judgment, so that as time goes on they will both become more accurate, until you can depend on them. Then you can go ahead and practice with a clear conscience, and the more you practice the more expert will you become.

Character Portrait of Aviators

You will easily be able to work out for yourself the character portrait of the men of the British Royal Flying Corps, from data furnished me by one of my students, Lieutenant C. N. Reinhardt, R. A. F.

He says of these aviators:

"Ninety per cent. are fair, with blue eyes;

"Sixty per cent. are pure blonds;

"Average height five feet eight inches;

"Nearly all fine-textured;

"Ninety-five per cent. are pure convex;

"None are concave upper-convex lower;

"Seventy per cent. are motive type of body-build—practically none vital;

"Most of them are short-headed;

"Age twenty to twenty-six years."

In closing this chapter and this course of lessons, perhaps I can do nothing that would be more helpful to you than to give you the complete reading of the character of someone you know well, at least by reputation, pointing out in connection with each trait I mention, just the indications or indication of it, as shown in the photograph.

For this purpose, perhaps I can take no one who is better known to all of you, who will study this course of lessons, than that great American and patriot, our former President, the late Col. Theodore Roosevelt.

Analysis of Colonel Theodore Roosevelt

First step, observation.

Observing Colonel Roosevelt in general, our first impression is that of balance. There are no extreme marks or extreme features. This at once makes a favorable impression, and leads us to more detailed observation.

Form of Profile.—Mr. Roosevelt's form of profile was slightly convex.

Therein our very first detailed observation confirms our general impression. He was not extremely convex, nor extremely concave, but slightly convex.

In accordance with this slight convexity of form of profile, Mr. Roosevelt was keen and quick intellectually, practical, analytical, with a considerable bent toward the scientific and yet not indifferent to the philosophical.



FIGURE 5



FIGURE 6

He was a ready speaker, masterly in his use of words, and well balanced in this respect, having neither the windy garrulousness of some of the extreme convexes, nor the taciturnity of the extreme concave.

He was energetic.

He was keen, sharp, frank and outspoken. He did not mince words, but came straight to his point. Colonel Roosevelt was quick in action, without being thoughtlessly impulsive, as would be the case had he been more convex. He also had greater physical endurance than we could expect in one more greatly convex.

Body Build.—An observation of the body build of Mr. Roosevelt shows a vigorous development of all three elements, the mental, the motive and the vital. This phase of Mr. Roosevelt's development

and character we have treated somewhat at length in Lesson Two, to which the student is referred.

Fineness and Coarseness.—When we come to examine the texture of Mr. Roosevelt's hair, skin, features, hands and feet, we are again impressed with the quality of balance. He was neither excessively fine nor excessively coarse, but was what might be termed a medium fine. That is to say, he was somewhat finer than the exact medium.

Mr. Roosevelt exhibited the traits indicated by his medium fineness in his innate refinement, which did not go to the point of fastidiousness. He loved beauty and quality, but also had a keen regard for utility and strength.

He was vigorous, virile, more or less indifferent to hardships, but was at the same time responsive, without being hypersensitive, and considerate of the fine feelings of others.

While not the extreme radical who thought only of the proletariat, Mr. Roosevelt was, nevertheless, democratic in his ideals and acts and was always a strong defender of the rights of the working man.

Hardness or Softness.—Mr. Roosevelt's flesh was undoubtedly elastic, indicating vim, vigor, adaptability, versatility, energy and normal sympathies.

Sex.—In his physical proportions Mr. Roosevelt was by the method of checking up outlined in Lesson Four, approximately four-fifths masculine. He was accordingly bold, aggressive, practical, guided more by reason and judgment than by emotion, had organizing and creative ability, had capacity for leadership and authority, with considerable desire to wield them.

With all of this, Mr. Roosevelt was not lacking in the gentler, more sympathetic and more intuitive feminine qualities.

Racial Type of Skull.—Mr. Roosevelt's head was almost typically Anglo Saxon, being high, wide, long, well balanced, and well rounded.

The height of Mr. Roosevelt's head indicated ambition, aspiration, high ideals, optimism, faith, reverence, a firm, decisive will, desire to rule, conscientiousness, a sense of justice and of honor.

The length of Mr. Roosevelt's head indicated great friendliness, love of humanity, capacity to understand others, love of family and home, and intense patriotism.

The width of Mr. Roosevelt's head indicated energy, forcefulness, willingness to fight when necessary, a capacity for anger, and tremendous driving power to overcome obstacles and achieve the end desired.

The moderate roundness of Mr. Roosevelt's head was an indication of a certain amount of impetuosity, courage and a willingness to take chances.

Complexion, or Color.—In color Mr. Roosevelt was also distinctly Anglo Saxon or Nordic. His eyes were blue, his skin ruddy, his hair light brown, and his beard light brown. This was not an extreme type of blondness, but what we may call medium blond.

Being blond, Mr. Roosevelt had dynamic energy, a positive, buoyant physical constitution, optimism, hopefulness, love of variety, versatility, aggressiveness, willingness to take chances, a keen interest

in politics and government, as well as in material affairs.

Expression.—Mr. Roosevelt's attitude, whether standing or sitting, his gestures, his walk, his voice and manner, as we have observed them and as they have been described again and again by other observers, all indicated energy, vigor, intensity, decision, activity, determination, seriousness of purpose. We see also these same indications in the lines of concentration in the forehead, in the keen steady gaze of the eyes, which are neither widely opened with credulity nor almost shut with secretiveness and cunning.

Checking Up for Confirmation.—In studying the observations we have made we are able to work out the following confirmation.

Keenness of intellect, indicated by convexity, development of mental type, medium fineness of texture, masculine proportion, length of head.

Energy, indicated by convexity, balanced type of body build, elastic flesh, masculine proportions, wide head, blond color and intense expression.

Balanced judgment is indicated by the degree of balance in all of the character marks.

Aggressiveness is shown by convex form of profile, elastic flesh, masculine proportion, wide head, blond color and intensity of expression.

Love of conquest is shown by slightly convex form of profile, balance of body build, elastic flesh, masculine proportion, high, wide head and blond color.

Leadership, love of authority and capacity to

govern are shown by balanced body build, masculine proportion, high head and blond color.

Love of open air activity is shown by development of the motive element of body build, medium fine texture, elastic flesh, masculine proportion, wide, long head and blond color.

Love of hunting, exploration and military affairs is shown by development of the motive element of body build, medium fine texture, elastic flesh, masculine proportion, wide head and blond color.

Checking Up for Modifications.—There are few distinct modifications in Colonel Roosevelt's character marks, on account of the excellent degree of balance and harmony of the indications. The different marks show only direction.

For example, the energy shown in so many ways is practical, as shown by convexity; a good balance of intellectual, physical and directive, as shown by a good balance in build; manifested itself along somewhat refined lines, as indicated by medium fine texture; was adaptable and versatile, as shown by the elastic flesh; was devoted to organization, practical methods, finance and government, as shown by masculine proportion; was aspiring and idealistic, as shown by height of head; and manifested itself almost entirely in connection with people, as shown by the long head; was versatile, variety loving and devoted to politics and other material affairs, as shown by blond color.

Weighing the Evidence.—In weighing the evidence of our observations in Mr. Roosevelt's case, our task is a comparatively easy one, on account of the goodly degree of balance in all directions.

Since no marks are extreme, and none peculiarly deficient, there is little, if any, need of considering minutely the relative degree.

One precaution must, however, be taken. It will not do to assign to Colonel Roosevelt any of the extreme traits. In considering the indications of his slightly convex form of profile, care should be taken not to expect from him any of the traits shown by an extreme type of convex profile.

Drawing Conclusions.—Our conclusions, therefore, in regard to the complete character portrait of Colonel Roosevelt are, in general, in accordance with the popularly accepted estimate of his character.

He was keen, energetic, resourceful, frank and outspoken, adaptable, versatile, vigorous, virile, enthusiastic, a courageous fighter, a prodigious worker, a natural organizer and leader, intensely patriotic, highly honorable and conscientious, deeply interested in people, in politics and in government, progressive, ambitious, idealistic, and yet intensely practical.

In one respect, perhaps, our conclusions do not agree with the idea of Mr. Roosevelt's character which is prevalent in some quarters.

Because Mr. Roosevelt was quick in speech and in action, because of his great energy and aggressiveness, because of his enthusiasm and adaptability and his willingness to change his opinion when he found that he had been mistaken, some people have thought that Colonel Roosevelt was rather recklessly and thoughtlessly impulsive.

You must remember, however, that Mr. Roose-

velt was quick in thought as well as in action, that he had an excellent degree of balance in all character marks and traits, that while he was idealistic, he was at the same time practical, that while he had all of the energy and determination to overcome obstacles of the wide-headed man, his energies were controlled and directed by the intellect, idealism, conscience, and consideration for his fellow men indicated by the height of his head and its length.

Do not get the idea that I am trying to tell you that Colonel Roosevelt had no faults. His faults were precisely those we should expect in one whose character marks all indicate intensity, eagerness, optimism, enthusiasm and energy.

The man who never does anything may make few mistakes.

On the other hand, the man who has the energy, courage, dash and decisiveness to do things, will in the very nature of humanity make mistakes.

Granting this, in full measure, are you not, with millions of others of his fellow countrymen, proud to call Colonel Roosevelt a splendid and typical example of what he himself described as a "hundred per cent. American"?

Summary of Lesson Seven

In Lesson Seven you have learned that:

1. Human beings express their characters in everything they do, and every expression is an indication of character.

2. Thought arouses feeling, feeling seeks expression through the features, muscles, and bodily organs.

3. Transient feeling shows in a transient expression; habitual feeling in a habitual expression.

4. In reading character at sight, you can quickly learn three things about a man. First, what traits he has inherited; second, what his habitual feelings are; third, his momentary feeling.

5. Feelings may be grouped into four classes. First, those which depress us; second, those which uplift us; third, those which cause us to turn toward some object; fourth, those which cause us to turn from some object.

6. Feelings which depress tend to draw down and curl all parts of the body in toward the centre.

7. Feelings which uplift tend to raise up and throw out all parts of the body from the centre.

8. Feelings which cause us to turn toward an object draw all parts of the body toward the right.

9. Feelings which tend to cause us to turn from an object draw down some parts of the body and turn other parts toward the left.

10. Habitual expression of depressing feelings causes a man to stand or sit in a dejected, weak, weary posture.

11. Habitual expression of uplifting feelings causes a man to assume, either standing or sitting, the posture of power.

12. The man who lops, leans and sprawls lacks genuine self-respect and is likely to be careless and slovenly.

13. The man who is poised, stands and sits erectly, but at his ease, has self-respect, a proper dignity, and is likely to be neat, orderly and accurate in his work.

14. The man who is restless as he stands or sits is nervous, excited or suspicious.

15. The man who stands or sits quietly, like a rock or a pillar, is calm, self-contained and not easily moved.

16. The crouching attitude indicates slyness, cunning, secretiveness, caution and oftentimes unscrupulousness.

17. The aimless, shiftless walk shows an aimless, shiftless character.

18. The quick, short, firm tread, is that of the successful business man.

19. The out-of-door man has an easy, graceful, rhythmical stride.

20. Nervous, hesitating steps, of unequal length, and not in a straight line, indicate indecision, weakness of will, procrastination, erratic judgment and lack of purpose and focus.

21. Gestures which carry the hands away from the centre of the body or upward indicate pleasure, pride, affirmation, courage, defiance and anger.

22. Calmness and repose are expressed by few gestures, slow and well balanced.

23. Irritation, nervousness, excessive energy, show themselves in rapid movements of the hands, arms and legs, or tapping and drumming with the fingers.

24. Many gestures are purely imitative.

25. Gestures which carry the hands inward toward the body indicate fear, despair, grief, secretiveness, avarice, deceptiveness.

26. The wide open eye may indicate either inno-

cence, credulity, curiosity, awe, watchfulness, or frankness and honesty.

27. The partly closed eye may indicate either skepticism, shrewdness, suspicion, cruelty, coldness, deceitfulness, mirthfulness or sensuality.

28. The intelligent eye has life, sparkle and glow. Dull or feeble mentality is shown in a dull, rather expressionless, vacant looking eye.

29. Twitching, jerking, unsteady eyes, eyes that are glazed or too brilliant, or are dull; wildly staring or glaring eyes, are all indications of mental disturbance.

30. Affection, sympathy, kindness and love are shown by soft, glowing eyes.

31. The short upper lip indicates a love of and desire for appreciation, praise and applause.

32. The long, stiff upper lip, on the other hand, indicates independence, indifference to the opinions of others, determination, persistence and stubbornness.

33. A high-pitched voice accompanies a high-strung nature. It is the voice of intellect and nerves rather than of emotion and vitality.

34. The low-pitched voice is the voice of emotion, warmth and muscular and vital vigor.

35. The loudness of a voice shows the amount of energy thrown into it.

36. The weak voice shows either physical or mental weakness.

37. The criminal denies his crime in a high-pitched, rather weak and toneless voice.

38. The refined, well-educated person speaks in

a low, well-modulated voice, clear and easy in inflection.

39. Sharply slanted and rather angular writing indicates energy, ambition, aggressiveness and impatience.

40. Uphill writing indicates optimism; downhill writing, pessimism.

41. Vertical or backhand writing indicates carefulness, cautiousness and conservatism.

42. Small, compact, even writing indicates neatness, a modest, refined, conservative nature.

43. Large, bold, pretentious letters, with many flourishes, indicate frankness, self-assertion, egotism, vanity, love of attracting attention.

44. Rounded, curved letters indicate a love of comfort and pleasure.

45. Writing, some of which slants backward, some forward, some uphill and some downhill, is that of an erratic, changeable person.

46. Perfectly straight lines, all letters the same size and equally spaced, indicate a neat, methodical, careful, precise person.

47. Words or lines which begin with big letters and end with small ones indicate that the individual will promise more than he will perform, and vice versa.

48. An economical person takes up most of the paper. The stingy person takes it all. The extravagant person takes only a little of it.

49. The handshake may be vigorous, limp, flabby, crushing or cold, each indicating a similar trait in the character of the individual.

50. Neatness, carefulness, economy, good taste;

also slovenliness, carelessness, irresponsibility, bad taste, all show themselves unmistakably in the clothing.

51. In making the complete picture of a man's character there are five steps. First, observation; second, checking up results for confirmation; third, checking up results for modification; fourth, weighing the evidence; and fifth, drawing conclusions.

Exercises for Lesson Seven

1. *Complete Your Own Analysis.*—You are now ready for the making of a complete portrait of your own character.

First, complete your observations by a study of your standing and sitting postures, your walk, gestures, eyes, mouth, voice, handshake, handwriting, and clothing.

Be as honest and unprejudiced with yourself as possible. You may learn some surprising things about what you have been doing with your natural, inherited traits.

I cannot tell you whether to be careful not to overestimate yourself, or to be on your guard against underestimating yourself.

Some people do one—some the other.

On the whole, the man who overestimates himself probably does better than the man who rates himself too low. He at least may try to do big things—and sometimes he does them. The man who doubts his own ability is afraid even to try, so he never has a chance to do big things. Furthermore other people value a man very largely at his own estimate of himself.

With your chart, which you checked off in the exercises for Lesson Six, as a basis, you now take the five steps described in the last chapter of this lesson. You will probably find it helpful to make a list of all the traits indicated, working out confirmations and modifications as was done in the case of Colonel Roosevelt.

2. *Make a Complete Character - Portrait of Someone Else.*—Get a relative or friend to "sit for you," while you make a portrait of his character.

Take it easy.

Do not try to hurry.

And do not waste too much time trying to decide fine points. If you are in doubt whether his profile is convex or concave, call it plane.

If you are in doubt as to whether his head is high or low, call it medium.

It is just because you may possibly have such trouble that it is wise to begin with a person of distinct type.

You will find the chart in the exercises for Lesson Six an assistance in making this reading.

The blank accompanying this lesson is a convenient form to follow in writing your observations and conclusions.

In these seven lessons, you have learned to read human character at sight.

I do not say that you have learned to do this completely and infallibly.

No one has ever learned this art perfectly. Even those who have spent a lifetime in study and practice still find new facts and new applications of their knowledge.

Analysis Blank—READING CHARACTER AT SIGHT—By Katherine M. H. Blackford, M.D.

Name | Address | Sex | Age

Form of Profile | Body Build | Fine, Medium or Coarse | Hard, Elastic or Soft

Masculine, Balanced, or Feminine

HEAD

High over Temples | High over Ears | Low over Temples | Low over Ears

Expression | Wide—Medium—Narrow | Long—Medium—Short

Posture | Walk | Gesture
Eyes | Mouth | Handwriting
Handshake | Clothes

Physical Traits

Quick Action | Strength | Endurance | Vitality | Energy
Slow Action | Weakness | Lack of Endurance | Lack of Vitality | Lack of Energy

Intellectual Traits

Faults and Weaknesses:

Feelings

Faults and Weaknesses:

Will Power

Faults and Weaknesses:

Social Qualities

Faults and Weaknesses:

Vocation | What to Cultivate:

How to Persuade | What to Avoid:

The principles and facts presented in these seven lessons have all been tested and verified not only in my own research and practice but in the daily work of thousands of students. Their truth has been amply demonstrated. You can rely upon them.

You will find seeming contradictions and discrepancies, just as I do, when you apply them to people. But if you will be patient in working these out, you will find, in every case, just as I do, that the contradiction or discrepancy is in your own observation, your own reasoning, or both. And, as you grow more proficient, by practice, you will be troubled by such seeming contradictions less and less.

Some of those who finish these seven lessons find what they have learned sufficient for their daily needs in business, in their professions, in social life. But many wish to learn more.

They want not only to *read* character, but to analyze it.

They want to know not only the *indications* but the *reasons*.

They are fascinated by the subject and want to know all there is to learn about it.

Or, they are naturally studious and scientific in their leanings and so seek a more thorough knowledge.

Or, experience has taught them the high commercial value of knowledge of human nature and they wish to become expert.

For all such there is an advanced course.

In this twenty-two lesson course, "Character

Analysis by the Observational Method," you will find information as complete as is known today.

You will also find detailed and explicit directions for observing indications, weighing them, combining them, and drawing conclusions from them.

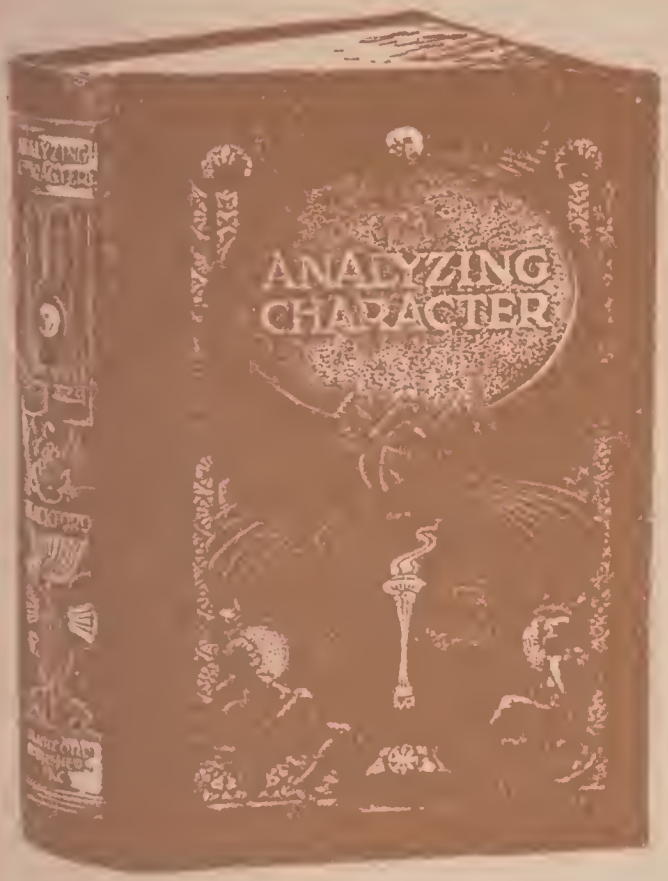
Whether you stop here, or go on to the advanced course, life should be richer and happier for you by reason of what you have learned.

You will proceed with greater assurance on all your ways because you know yourself and others.

You will suffer less disappointment in your contact with people.

You will discover rich values in others which might have remained hidden to you—and perhaps to them.

And so, it is with both hope and expectation that I wish you success and happiness in all your future.



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